

NOTES
CSB

NOTES ON THE HISTORY OF THE
CONGREGATION OF PRIESTS OF
SAINT BASIL — COLLECTED BY
ROBERT JOSEPH SCOLLARD, CSB

00000000

58

00000000



1864-1972





Miss Nell Costello	
July 21, 1969	1
July 16, 1969	8
Edmund J. McCorkell ..	
November 18, 1952	9
Msgr. W. Hamilton	
July 9, 1969	14
Paul Costello	
February 26, 1918	17
A.W. Holmes	
October 26, 1925	19
Miss Nell Costello	
July 27, 1969	21
Patrick Bollard	
July 23, 1969	22
Sister Marie-Xavier	
October 12, 1969	23
Patrick Bollard	
October 20, 1969	25
Kathleen M. Meader	
December 18, 1969	26
Mrs. Lillian Lucas	
December 1, 1969	27
Msgr. W.S. Morrison	
November 26, 1969	28
Mrs. Margaret O'Connor	
December 1, 1969	29
Sister M. Joachim	
November 25, 1969	30
Miss Nell Costello	
November 27, 1969	31

Contents

v

Mrs. Claire Campbell	
November 26, 1969	32
Msgr. A.P. Mahoney	
November 28, 1969	33
Msgr. F.P. Kehoe	
November 21, 1969	34
Patrick Bollard	
October 20, 1969	35
Sister Marie Genevieve Walsh	
November 20, 1969	36
James W. Embser	
December 13, 1969	37
John Eldridge	
March 8, 1950	40
Michael J. Oliver	
September 16, 1914	41
Adolphe A. Vaschalde	
October 3, 1911	43
Victorin Marijon	
November 4, 1911	44
July 30, 1912	46
November 4, 1912	47
March 7, 1913	48
F.X. Renaud	
November 7, 1911	49
Edmund J. McCorkell	
June 30, 1912	50
Pierre Tiollier	
September 21, 1970	51
Felix Pouzol	
November 14, 1970	53

Contents

vi

Jacques Maritain	
December 21, 1963	57
U.B.C. Reports, March 26, 1970	59
Edmund J. McCorkell	
November 18, 1952	61
Francis E. Knitter	
December 18, 1967	66
Brother T. Coleman	
January 3, 1971	68
Sister Genevieve Walsh	
August 12, 1968	73
Robert Barringer	
January 9, 1971	74
W.G. Kernahan	
October 28, 1894	76
Rev. H. Bellisle, C.S.B.	83
Father Pickett, C.S.B.	85
Fred C. Israel	
February 9, 1971	87
Msgr. A.P. Mahoney	
June 14, 1971	88
Father John Mullins	89
Crisis in Vocations Hits Area Seminaries	
by Shirley Walker	90
Miss Nell Costello	
November 15, 1971	95
St. Mary's Church, Owen Sound, 1871-	
1971, Owen Sound Sun-Times, Nov.	
22, 1971	98

Contents

vii

St. Mary's Seminary, Laporte, 1971	103
Semaine Religieuse du Diocèse de Viviers Jan. 21, 1972, Mgr. Clovis Mollier	109
Mrs. Annie Fraser March 27, 1972	110
Vernon J. Bourke April 20, 1972	111
Mrs. Helen M. Walker, St. Basil's Seminary Auxiliary, 1947-1952	113
Mrs. Helen M. Walker May 4, 1965	144
Community Fund, 1875	148
Charles Vincent October 3, 1871	150
October 9, 1871	151
July 1, 1872	154
July 17, 1872	155
July 21, 1872	160
August 10, 1872	161
Bishop Charbonnel July 6, 1850	163
July 20, 1850	165
August 11, 1850	167
Gabriel Fuma February 12, 1906	169
Feyzin, Agust 23, 1972	173
John A. Fournier, Language Specialist ..	176
M.M. Hogan: First Years at U.S.T.	177
Texas Herald, December 1, 1972, Basilians Observe 150th Anniversary	180

Contents

viii

Texas Herald, November 16, 1972, Basilians Plan Local Observance For 150th Anniversary	182
Terre Vivaroise, December 3, 1972, Un Anniversaire, 1822-1972	186
Death of Archbishop O'Connor	189
Welcome to Archbishop O'Connor	191
St. Michael's College, Advertisement, 1864	197
Move Parish Priests	199

Miss Nell Costello
July 21, 1969

1

1114 Burnaby Street
Vancouver 5, B.C.
July 21/69.

Rev. R. Scollard
St. Michael's College
St. Joseph Street
Toronto, Canada.

Dear Father Scollard,-

Enclosed please find items of our family that you so kindly asked for.

Dr. Cyril Costello lives in St. Louis. His address is 100 N. Euclid Ave., St. Louis 8, Mo. He has a complete copy of the family tree. I am sure he would be highly honored to have you ask him for a copy.

He is an extremely clever and charming surgeon who has unfortunately followed the modern trend. He is divorced - married to a St. Louis socialite, alas! I would like him to know how very highly his father's Canadian family were esteemed.

Sincerely

Nell Costello
1114 Burnaby St., Vancouver 5, B.C.

Enclosures:

John Joseph Costello has received his first Communion in the church of St. Patrick on the 31st May 1880 and was confirmed in the church of St. Basil 4th Juin 1882, L. Brennan, C.S.B. - C.C.



BIRTHS

John Costello, born in Toronto 12th May 1870
Marg. Costello, " " " 9th Oct. 1871
Michael Costello, born in London, 24th Dec. 1872
Peter Costello, " " " 2nd March 1874
Joseph Costello, born in Toronto 28th Nov. 1875
James Costello, " " " Mar. 1877
Edward Costello, " " " 26th Mar. 1878
William Costello, " " " 10th Jan. 1880
Ellen Costello, " " " 26th Nov. 1881
Cyril Costello, " " " 29th Mar. 1883
Cecilia Costello, " " " 1st. Feb. 1888

Cecilia Costello died Dec. 22/59. Cyril died
in St. Louis, buried in Waco. Michael died in
April/63.

* * *

PARENTS' REGISTER

Father, Michael Costello, born 28th Oct. 1842
in the City of Toronto, Canada. Married in
St. Patrick's Church by Rev. J.M. Laurent on
21st June, 1869.

Mother, Mary Downey, born 24th March 1845 in
the City of Toronto, Canada. Married in St.
Patrick's Church, Toronto, by Rev. J.M. Laurent
on 21st June 1869.

DEATHS

Joseph and James died in infancy

Mother at Toronto, March 7, 1888.

Father at Toronto, June 29, 1903.

Edward at Toronto, Sept. 28th 1905.

Rev. John J. at Waco, Texas, Feb. 12, 1906

Mary Agnes at Toronto, May 17, 1906.

William at Chicago, June 1957

Cecilia at Toronto, Dec. 22, 1959.

Michael J. at Waco, Texas, April 27, 1963

Cyril J., at St. Louis, July 29, 1964.

My father's parents came to Canada from Cork, Ireland.

ORDINATION

Rev. John J. Costello ordained to the priesthood in St. Basil's Church, Toronto, on August 24th 1904.

A.M.D.G. + Souvenir of my ordination to the priesthood by Most Rev. D. O'Connor, D.D., Archbishop of Toronto and First Holy Mass celebrated in St. Basil's Church, Toronto, August 24th & 28th, 1904. John J. Costello, C.S.B.

MARRIAGES

Cyril J., married in Waco, Texas, had two sons and two daughters.

Michael J. and his wife - no children. Left Baltimore when his wife passed away. He lived

with Cyril who also had lost his wife. Mike and Cyril are both buried in Waco.

1968. N.C.

ORDAINED AT ST. BASIL'S

On Wednesday, the 24th ult., the ceremony of ordination took place at St. Basil's Church, Rev. J.J. Costello being raised to the dignity of the priesthood and Mr. M.J. Pickett and Mr. E. Plourde to that of subdeacon. His Grace Archbishop O'Connor officiated and the opportune presence of members of the Basilian Community from all parts of America for the purpose of making a retreat at the Mother House, made the occasion remarkable as that on which were present the largest number of priests ever gathered to assist at an ordination in Toronto. Besides those of the community there were also in the Sanctuary Rev. Father O'Malley, Oshawa; Rev. Father Whelan, St. Michael's; Rev. Father McCann, St. Francis. The ceremony began at 8 o'clock and from the moment of the entrance of the candidates until the final act of "blessing the congregation" by the newly ordained priest, every detail was watched with interest by the congregation, and the impressiveness of the occasion was felt by all present. Particularly thrilling was the moment of the imposition of hands, when half a hundred and more of the confreres of the young Levite stepped from their stalls and after laying sacred palm raised them aloft, until a perfect forest of uplifted hands testified to the great thing that had been done amongst them. The first to receive the blessing of Father Costello were his



brother priests and the members of his own family, four brothers and two sisters being present besides other relatives from different parts of the city.

Apart from the ordinary interest which attaches itself to an ordination, that of Father Costello had many points particular to itself. For the people of St. Basil's parish this day was one of special rejoicing and thanksgiving. Father Costello was one of themselves; brought up in their midst, they had known him from childhood, and throughout his youth they had seen him preparing for the mission upon which he now goes forth; his modest yet genial manner, his readiness to aid in any parish work that came to hand, his beautiful voice so often heard in our choirs and concert halls, and the sometime uncertainty regarding his health had made him altogether an object of affection and solicitude; numberless wishes and prayers had gone forth for his welfare and success and the full fruition of the hopes in his behalf was realized, when after ordination the many who had thus known him, knelt at the altar rails and received from their friend his first priestly blessing.

On Thursday morning Father Costello said Mass at the convent of the Precious Blood. One who was present was heard to say that on this morning the chapel of the convent looked like "a little corner somewhere in heaven" and the comparison was surely a happy one; The Mass was at 7 a.m., and was served by Mr. Cyril Costello, a brother of Father Costello, who is at present in the Basilian Novitiate; Rev. Father O'Donohoe was assistant priest and the

brothers and sisters of the newly ordained priest received Holy Communion from his hand. On Friday Father Costello said Mass at St. Michael's Hospital, and on Saturday at St. Joseph's Convent. Sunday, the Feast of the Most Pure Heart of Mary, was the day of the first Holy Mass and a large congregation filled St. Basil's on the occasion. The deacon of the Mass was Rev. Father Finnigan, and Rev. M.J. Pickett was subdeacon. Rev. Father V. Murphy acted as master of ceremonies, and Rev. Fr. Frachon as assistant priest. The stalls of the sanctuary were filled by many of the still visiting Basilians. Here for the first time the congregation had the gratification of hearing the musical voice of Rev. Father Costello used in the most sublime of all services, that of the Holy Sacrifice of the Mass. The choir under the direction of Rev. Fr. Murray with Mr. Mouré presiding at the organ, gave Gounod's Mass of the Sacred Heart and at the Offertory Dos' Ave Maria was sung by Mr. M. Costello, brother of Father Costello.

The sermon was preached by Rev. Fr. Finnigan, who took for his text "You have not chosen me, but I have chosen you". The address throughout was a eulogy of the greatest, most exalted, most dignified state of the priesthood; a state which had no superior save that of God himself, ending with an exhortation to the newly ordained priest to remember even in the midst of congratulations, he was there receiving and the successes which might afterwards follow in the saving of souls, that the glory belonged not to him, but rather to Do Himself, through whom his mission would be accomplished.

Miss Nell Costello
July 21, 1969

7

May 26, 1963

Dear Miss Nell,

I was sorry to hear the sad news of your Brother's death. "Mike" was a grand man, a real gentleman of the old school. At Blessed Sacrament Church we will always remember him, singing in Church, and saying the kind little words that he had for everyone he met on the streets. Needless to say my prayers included your intentions as well as those of Mike.

Life goes on much as usual for me. College classes will end with graduation on June 2. This summer I plan to visit Ireland during the month of August!

With deepest sympathy,

Sincerely,

Ed Doehler

(Dr. of Psychology written in
by Miss Costello)

(Transcribed from originals lent by Miss Costello and returned to her July 19, 1969)

Miss Nell Costello
July 16, 1969

8

Vancouver 5, B.C.
July 16/69

Rev. R. Scollard, C.S.B.
St. Michael's College
Toronto, Canada.

Dear Father,-

Apologies for a P.S. It concerns Cyril's
funeral in Waco; and gives a glimpse of his
way of life.

Bishop Kearns spoke a few words beginning
with tears in his eyes these words: "I have
lost my best friend". I find it difficult to
realize that I had omitted them in my letter
to you.

Sincerely,

Nell Costello

(Transcribed from the original, deposited in
the general archives of the Basilian Fathers
in Toronto)

Edmund J. McCorkell
November 18, 1952

9

Basilian Fathers
95 St. Joseph Street
Toronto Canada
Office of
Superior General
Nov. 18.

Dear Mike and Walter.

You will not expect me to write separate letters in answer to your two excellent epistolary essays. I did not realize when I wrote for your observations that I would be putting you to so much trouble, but I really do not regret it in view of the information you have gathered for me. The letters are worth re-reading many times, and by others at least once. However you may count on me being very discreet in the matter of making your views known. I shall perhaps let General Councillors and Father Bondy read them, but no others.

I think that a separate province rather than a separate house within our Congregation will be the safer way, if a way to re-union is found. Financially it will make little difference, because a separate house in our set-up has its own property and debts, and will sink or swim by itself with only charitable aid as far as money goes. The advantage of the Province over the separate house within our Province is that it puts the whole responsibility upon Father Roume to get things going with what help we can give.

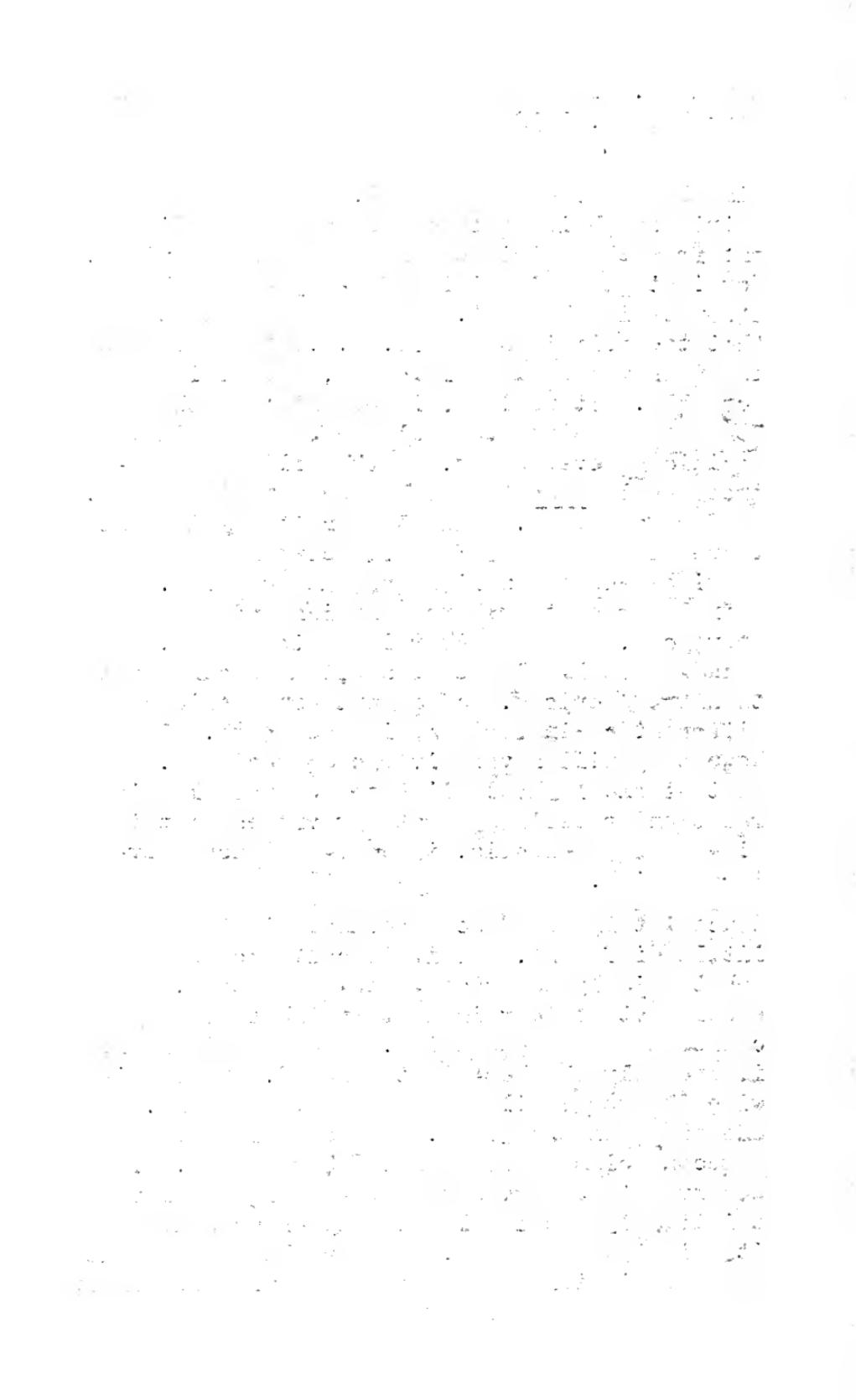
I made a tentative offer to take his novices to our Novitiate and carry them through Novitiate and Seminary to end of theology at our expense, save for the transportation. He ac-

cepted for the Novitiate, but on second thoughts rejected the suggestion for theology, fearing (I expect) that they might not want to return to France. When finally I asked him what is the maximum he would need to get re-established he said: Minimum: a President (who would also be Superior) and at least three other professors. That number would be "juste". He would like more. But with the four designated he might hope to take over the College, and get a Spiritual Director who would be a Basilian. This would pave the way to getting vocations from the College. I thought it would be difficult to find a Superior who would be qualified to act as head of a French College.

I think your letters are extremely valuable in giving an insight into conditions ecclesiastically in France. There was nothing in them that I had not surmised already from other sources, but it made a difference to have an analysis of recent vintage and by those there long enough to make a judgment and fresh enough on the ground to be highly sensitive to the contrasts. I spoke above of the advantage of a Province. As a matter of fact it is the Province which has unity of purpose and specific character in a Religious Congregation, and that is the primary reason why there are Provinces in Congregations that are far flung. Doubtless there are administrative reasons as well. But as I understand it the spirit of one Province is generally somewhat different from the spirit of another in the Dominicans, for instances. If all were in the same Province the universal spirit would tend to the lowest level, rather than the opposite. Father Callaghan, O.P., editor of Cross and Crown,

himself a former Provincial, said that the spirit of their Southwest Province was different from the spirit of their Eastern Province. For instance the spirit of study was much stronger in the East. I should hate to think that the religious spirit, i.e., the spirit of the vows was really different, but it is possible. It would be important that the Constitutions and the Rule be the same in the Dominicans everywhere, so that all the Provinces would tend to become the same in spirit. So for Basilians. What I mean to say is that there might be a difference between a French Province and a Canadian and American one. When later on there are Canadian and American Provinces, perhaps several American ones, the Canadian is likely to be a bit more conservative than the American, and a Southern American different again from one in the North. I do hope they will never diverge appreciably, and to that end I should like to see interlocking relations between separate Provinces on this side of the Atlantic, if and when such Provinces arise.

Hence I think a French Province might be a little different, but if it could not be substantially the same I would be sorry. We should not be so vain as to think that they cannot teach us something. The best in France is probably the best in the world. Contrariwise the worst will be the worst anywhere. The one supposes the other. France will never be a second class nation in the best sense. It deserves to be preserved at the highest level spiritually and intellectually on account of its missionary record. We have been the fruit of that missionary spirit and should not forget



it. And it is not merely that the early Basilians came from France and good ones at that. Soulerin was one of their best, and Vincent one of the most promising. But in our own time Gilson and Maritain have done more for us than we can ever repay.

The real difficulty will be to send men who can make good. They (Father Roume) would like to have from us teachers of science and mathematics. That is impossible. He understands it well. But even teachers of history, and languages, etc. will have to pick up the French system, and come to understand the French boy. Just how to train the men for it, and how to spare them is our chief problem as I see it.

Confidentially I am beginning to think I shall go to France and Rome next Spring. I shall have to prepare a report for the chapter of 1954 and if I am to go to see the situation in person I shall have to do it soon, i.e. this coming Spring. Of course I shall really not learn much more than I now know, owing to my lack of French. I figure on taking Father McLaughlin with me from Rome, and probably shall go direct to Naples so as to begin at that end. Unfortunately the coronation in England will clog up traffic and it will occur about the time I will have to return. Hence the problem of getting back. If I take an Italian boat over, it will be hard to get a boat back from the British Isles owing to the heavy traffic this summer. No boat company wants to take back a passenger they did not take over, unless they have lots of room.



Edmund J. McCorkell
November 18, 1952

13

Hence I may be compelled to go to France first and double back from Rome through France to England. I shall have to figure out soon and shall let you know in good time. I want to spend a week in Paris for a visit with you. In the meantime keep it confidential as I may not go at all. Thanks again for your great letters. Also for your studies. We are all happy to have you in France (that sounds ambiguous, doesn't it).

Faithfully yours in Domino

E.J. McCorkell, C.S.B.

Postscript:

Archbishop McNally died today. The St. Michael's drive is going to start soon. There have been encouraging gifts, especially from industry. International Nickel gave \$20,000, O'Keefe's \$10,000, Joe Seitz \$50,000 - but the goal will not be reached easily. And it is tough asking for money. The laymen, however, are putting force into it. D'Arcy Leonard, McTague and Bill Bennett of Ottawa are great canvassers.

I was in Montreal, Ottawa and Quebec over the weekend and had a few hours with Charles Principe and Bob Ritz. Charles is getting on his French feet. But the Seminary took fire on Saturday to give them a scare. Lots of smoke.

(Transcribed from the autographed, signed, original, kept by Father Michael Sheehan, and given to Father McCorkell in 1969)

Msgr. W. Hamilton
July 9, 1969

14

Nenagh
Co. Tipperary
9.VII.69

Dear Father Scollard,

I have received your letter and I am deeply grateful for your promise to send a copy of the Dictionary of Basilian Biography. I will look forward to it.

I have ascertained that the maiden name of Father Flannery's mother was Carroll and I enclose some sidelights on the family history which may be of interest. The writer of these notes, Sean T. O'Neill is a knowledgable man on Nenagh history.

I think I told you in my previous letter that there is reference to Father Flannery in Father Gleeson's History of Ely O'Carroll and the author of this history was a relative of the Gleesons mentioned in the notes herewith.

These notes have been in my possession for sometime, but I was ill during the year and had neglected writing. Your kind letter roused me!

With every good wish

Yours sincerely

W. Hamilton, P.P.

December 26th 1968.

V. Rev. W. Flannery, 1830-1901.

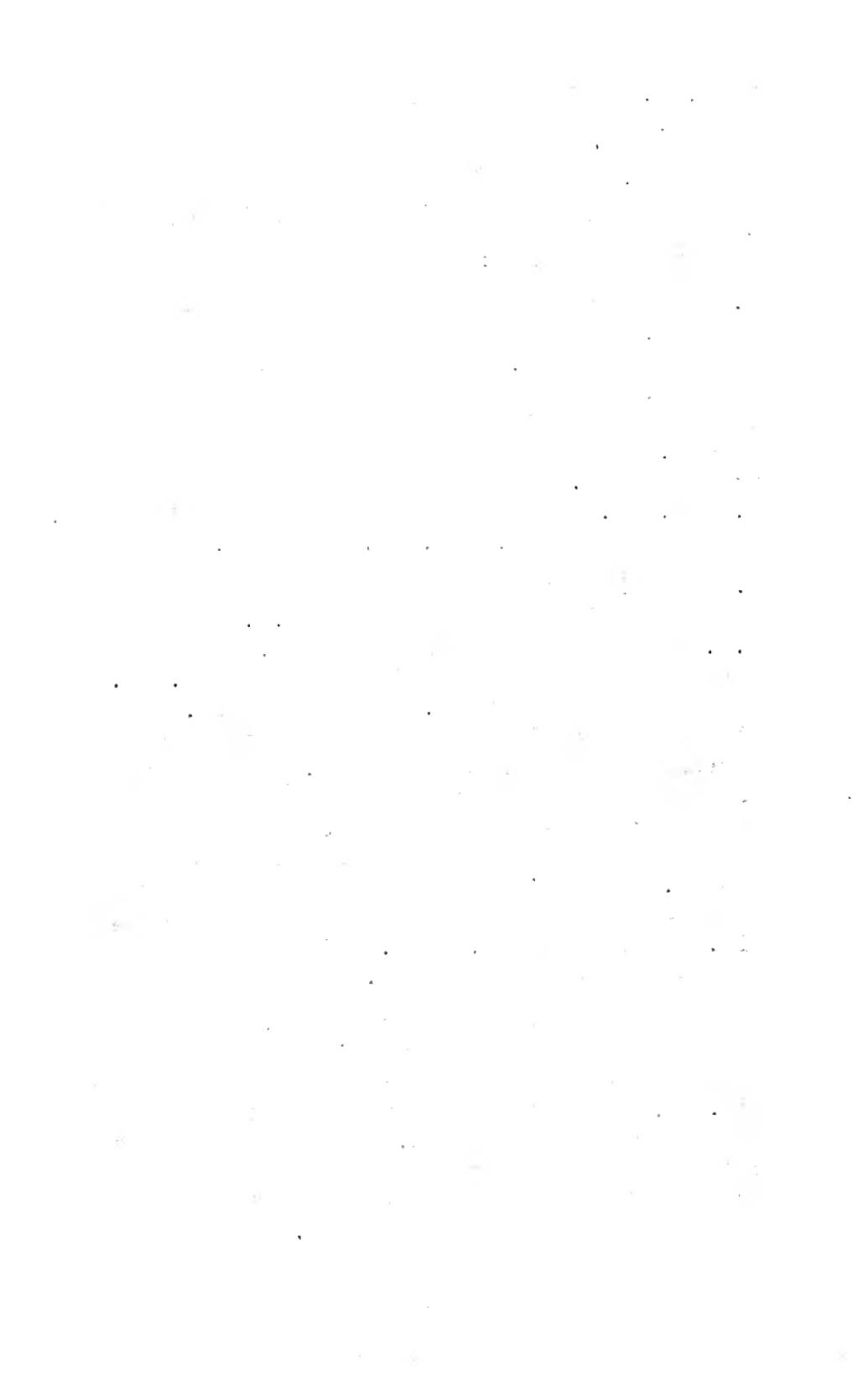
Dear Monsignor,



I have now got grounds, as follows, for saying that the maiden name of Father Flannery's mother was Carroll:

1. In a conversation last week with Mr. John Gleeson, Benedictine he mentioned and I was myself aware of it, that his father, late Joseph Gleeson, and late William Carroll who lived at the corner of Mitchell Street and Sarsfield Street, formerly Queen Street and Pound Street were related. Joseph Gleeson was brother of V. Rev. Fr. Gleeson, historian of Ely O'Carroll, both kinsmen of V. Rev. Fr. Flannery.
2. You will find the following on page 21 of Nenagh and its neighborhood by E.H. Sheehan M.B. under heading William Street: William Street was named after William Flannery. P. Holmes to John Carroll, land surveyors, the plot of ground in Pound Street where John Carroll lately built his house, bounded in front in Pound Street and in the rear by the Silver Street gardens and described in the lease as lying outside the Old Tower Wall of Nenagh. Carroll's daughter married William Flannery and the holding was then assigned to him. Date of lease, 1805. William Street had 70 tenanted houses in 1872.

If I have the family history right this William Flannery was Father Flannery's father and grandfather of Father Gleeson and Joseph Gleeson. The latter was owner of nearly all the houses in William Street, many of which were cleared and sites acquired for the 20 new Urban Council houses at William Street under Housing Orders of 1936 and 1943.



Msgr. W. Hamilton
July 9, 1969

16

It is interesting to note that John Carroll was a Land Surveyor as Father Gleeson's father, John Gleeson was also a Surveyor and did some work for John O'Donovan of the Ordnance Surveys and Home Books.

Sean T. O'Neill.

27th Dec. 1968.

V. Rev. W. Flannery, 1830-1901

Dear Monsignor,

I should have mentioned in my letter yesterday that Mr. John Gleeson, Benedine told me that he is almost certain that Father Flannery's mother's maiden name was Carroll. Mr. Gleeson's sister, Mrs. Moira Lynch, Summerhill also says she believes the name was Carroll and that there was relationship with the Carrolls of the Royal Oak Hotel, Barrack Street now Kenyon Street. The Royal Oak is referred to on page 7 of Nenagh and its neighborhood and is the house beside that in Kenyon Street now occupied by Miss Duggan. I know that the person who presented the statue of Saint Therese, The Little Flower to our Church belonged to those Carrolls.

Sean T. O'Neill.

(Transcribed from the original, deposited in the general archives of the Basilian Fathers in Toronto)

Paul Costello
February 26, 1918

17

No. 2 Canadian C.C.S.

France

B.E.F.

26/2/18

Dear Mick:-

I am extremely thankful to you for having visited my mother after I left Canada. I wrote to Father McCauley to do so, but it made it much better for you to be there. I had a letter from her and she surely felt comforted. It is great to have an old friend like you Mick.

Well Mick as years go by great changes take place. As we used to be gathered arround Father DuMouchel on the hill, who would have thought that in 1917-18 I would be over here in Flanders in the midst of this world war. I wish to Go it was over. I have not been here long but I can assure you that it does not take long to get fed up. We are living in suspense this last while, expecting the Bosche to begin his offensive, but the old boy I believe thinks it more purdent to make a good job of Russia first. The western front was never in better condition than at present. I cannot see how it will be broken. I had a few good experiences which I must reserve for you until I get back to Canada. I am living in the midst of the Belgians here and find them very fine people. Our cemetery here has already over 7000 bodies and we are adding to it every day. It keeps me on the jump handing out absolutions and administering the sacrament of Extreme Unction as well as burying the dead. Father Charles Fallon (The Bishop's young brother) is just a few yeards from me at No. 3 Can. C.C.S.



Paul Costello
February 26, 1918

18

He showed me a Catholic Register the other day which contained the announcement of Father Sheridan's lecture on 'Progress and Development'. Good for Jack. Tell him to come over; that I would give all the world to have a chat with him.

I happened to be in London for the Germans big raid but they didn't bother me much. I simply said an act of contrition and went to sleep and when I woke up I was surprised to know that I was still alive. This a great game Mike, but I wish the whistle would blow for its termination.

How are all the Frères in St. Michael's College? Write yourself and tell Jack Sheridan and Mc-Corkell and Muckle to do likewise. A letter over here is appreciated most cordially. I met Stan Reaume in London. Brown from Hamilton was over with me on the boat.

Write soon Mike and don't forget to remember your old confrère at Holy Mass.

Fraternally

Paul Costello.

P.S. Write Father Pickett if you can possibly spare the time.

(Transcribed from the original kept by Father Michael Oliver, and now deposited in the general archives of the Basilian Fathers in Toronto)

A.W. Holmes
October 26, 1925

19

"Cross Keys" Hotel,
St. Neots.

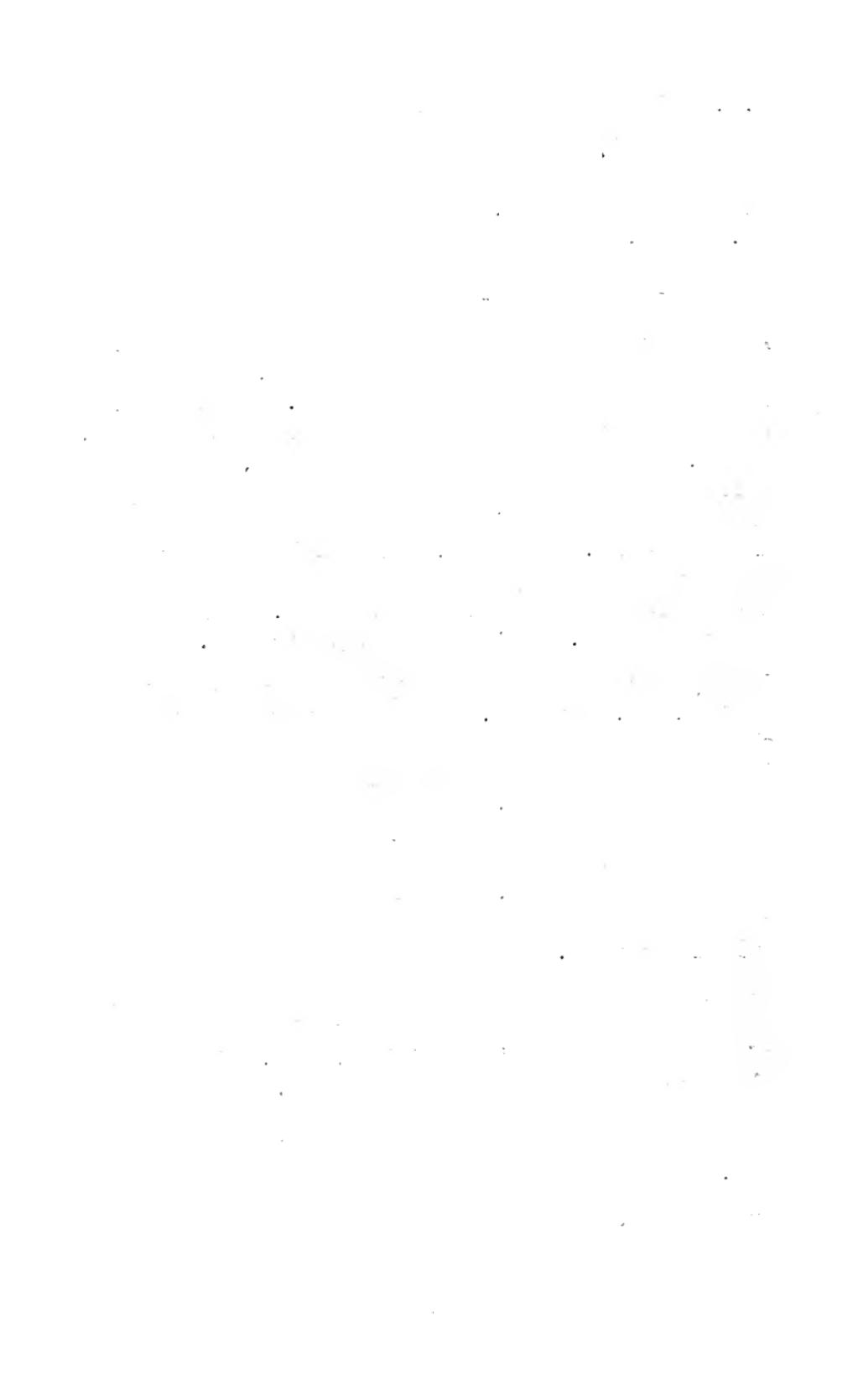
Dear Father Oliver -

I am working away here and for the last couple of days have been enjoying my work, for the weather has been bright and fine. Quite exhilarating after what we have had to put up with. Monday, my first day here it was wet, misty and blizzly and I thought we were in for a repetition of the London weather, which was simply unspeakable. However, "praise be to thanks" the sun came out yesterday morning and has been doing duty fairly well since, during working hours. It's dark at 5 o'clock.

I only succeeded this morning in seeing the Rector, Mr. Knights. We had a very pleasant chat and he is quite pleased that his church is being used as the prototype for the Church of the Holy Rosary. He is anxious to have a picture of our church when the plans are completed and I assured him that I would see to it that he got one. I gave him one of the cuts taken from the model, with which he was duly impressed.

All this afternoon I have been prowling about the roof of the church and with the assistance of the sexton getting heights, etc. I have also got the photographer working. I thought I should be able to get all I wanted here by tomorrow evening (Thursday) but I'm afraid not.

By the way, I visited the Church of the Guardian



A.W. Holmes
October 26, 1925

20

Angel, Mile End Road. Seemingly about 50 miles from the heart of London, in the wilds of the Whitechapel district; when I arrived there in the pouring rain I had a hard job to get in. The church is carefully locked up, and the housekeeper evidently took me for a crook and was loth to let me in, none of the Fathers being home. I persuaded her ultimately to let me in the church, telling her I had made a long trip specially to see it. When I got in and looked around, I began to wonder, "What I came out into the desert to see". And shortly after one of the priests came and seemed to be a littled amused when I told him his sanctuary was spoken highly of by an expert on rubrical altars, etc. It would, not doubt, be interesting to one who had never before seen a rood beam, but I think you can see something better at Hamilton, Ont.

By the way, our tower will have to be bigger.

Respectfully yours,

A.W. Holmes.

(Transcribed from the original kept by Father Michael Oliver. Mr. Holmes was architect for Holy Rosary Church, Toronto. Original now deposited in the general archives of the Basilian Fathers in Toronto)

Miss Nell Costello
July 27, 1969

21

Vancouver 5, B.C.
July 27/69

Rev. R. Scollard, C.S.B.
St. Michael's College
St. Joseph Street
Toronto, Canada.

Dear Father.-

Three times is my one and only superstition.
It should have been one letter with the en-
closed.

I just may have forgotten to mention the date
of Cyril's death, July 29th/64.

And please be sure and cash the enclosed.
Thanking you,

Sincerely,

Nell Costello
1114 Burnaby Street
Vancouver 5, B.C.

(Transcribed from the original, deposited in
the general archives of the Basilian Fathers
in Toronto.)

Patrick Bollard
July 23, 1969

22

Lisdowney
Ballyragget
Co. Kilkenny
23-7-69

Dear Father Scollard,

I was very glad to receive your letter recently and wish to thank you for promising to send me a copy of your book. I look forward to it and will be happy to read about Father Brennan, our illustrious parishioner.

I hope that your Dictionary will meet with much success. I hope that you enjoy good health and that God will bless you and your work.

Sincerely yours

Patrick Bollard, P.P.

(Transcribed from the original, in the possession of the recipient)

Sister Marie-Xavier
October 12, 1969

23

All for God through love!
ROSARY HOUSE CONVENT
HEAVITREE
EXETER
EX 1 2 QJ
12th October 1969

Dear Reverend Father,

The Dictionary of Basilian Biography which you announced last July came to us yesterday. I am glad if I did help you in January 1960, and I thank you very much for this complimentary copy of this very interesting book.

First, I went to Father Francis Rafferty, RIP, who had his sister with us. But I was very pleased to read about Father Eugene Durand who, at one time, was Director of the Basilian College in Plymouth. He was gone before I arrived in Exeter in 1921, but I heard much about him and for many years prayers were asked for him after his death in the Sacred Heart Church, Exeter. I was pleased to see that he was born at Montpezat, France, the birthplace of our Venerable Foundress, Mother Rivier.

As for Father Edward Aureille - well!, he is a well known friend of the the Sisters of the Presentation of Mary. It was due to him that we came to Exeter in 1896 and I am pleased to see that it is mentioned in the "Basilian Biography". I met Father Aureille many times between 1921 and 1933. Very few sisters can now say that much. Many of our Sisters who knew him well have now joined him in Heaven to sing the Lord's praises - perhaps he is directing the choir?!

Sister Marie-Xavier
October 12, 1969

24

Though in no hurry to go, I may be called
soon to join that choir ... younger ones
have gone before me ... Please pray, dear
Reverend Father, that my passport may be in
good order by then.

With renewed thanks and all good wishes,

Yours respectfully,

Sister Marie-Xavier.

(Letter to Father Robert Scollard. Trans-
cribed from the original in Father Scollard's
possession.)

Patrick Bolland
October 20, 1969

25

Lisdowney
Ballyragged
Co. Kilkenny
20th Oct. 1969

Dear Father Scollard,

I wish to thank you for your "Dictionary" received about two weeks ago. I have certainly learned something about the Basilians that I never knew before.

I was delighted to read of Father Laurence Brennan and his cousin Father Patrick Ryan. It was good to see the name of this parish having its bit of glory through Father Brennan. I am reading all the Irish lives at present and was most surprised to find so many Irish names throughout your book. Our people certainly played their part in your Society and I hope that you will always have Irishmen to help your good work for education.

I find your book very readable. Its simplicity appeals to me as I am not a scholar. I wish in all humility to congratulate you on this lovely book. May God spare you long to continue to do His work.

With renewed thanks.

Sincerely yours,

Patrick Bolland, P.P.

(Transcribed from the original in Father Scollard's possession)

Kathleen M. Meader
December 18, 1969

26

[Toronto, Dec. 18, 1969]

Dear Father Scollard.

I am most grateful to you for the complimentary copy of your recent publication.

I have been having an acute arthritis which has prevented me from leaving the house. The copy you sent to Chicago was re-addressed at the Post-office and reached me a few days ago. So the copy you were leaving at the College (St. Michael's) must still be there. I am sorry you went to this trouble. However, I know there are many who would appreciate it.

Kathleen M. Meader.

(Note on a Christmas card sent to Father Robert Scollard. She had telephoned from her Toronto address to say that a letter advising her a copy of the Dictionary of Basilian Biography was being sent to her had been re-addressed by her sister in Chicago, but that the book had not come. At her request a copy was left at the switchboard of St. Michael's College)

Mrs. Lillian Lucas
December 1, 1969

27

455 Gilmour St.
Peterboro, Ont.

Dear Father Scollard:

Thank you so much for the book, "Dictionary of Basilian Biography". I read a lot of it yesterday, a number of the priests I knew or knew of them or their families.

I read with interest Father Tighe's life. I knew him quite well. He came to see us so often with Father Simon [Perdue]. In fact I have his picture and prayer in my book. Father Simon would be very proud of his life's history. It was very nicely written up.

I was sorry to hear about Father Robert Lowrey's sickness.

Thank you again.

I am

Lillie Lucas.

(Letter from a sister of Father Simon Perdue to Father Robert Scollard)

Msgr. W.S. Morrison
November 26, 1969

28

Monastery of the Precious Blood
"Mount St. Michael"
667 Talbot St.
London, Ontario
Nov. 26/69

Rev. Robert J. Scollard, C.S.B.
St. Basil's Seminary
Toronto 5, Ont.

Dear Father Scollard:

Many thanks for your letter and copy of your Dictionary of Basilian Biography. Congratulations to you. I found the article on Father Flannery most interesting. The one on Father Reath was fine. There will be many enjoyable and inspiring hours spent with your achievement. I liked the credit given to Father Aboulin for planting the seed re: National Shrine at Washington.

With kindest wishes,

Gratefully yours

W.S. Morrison

P.S. This appointment came last summer

(Letter to Father Robert Scollard from the former pastor of Holy Angels Parish, St. Thomas, Ontario)

Mrs. Margaret O'Connor
December 1, 1969

29

Pickering
Dec. 1/69

Dear Father Scollard, C.S.B.

We are all very grateful for the very fine book you have sent me - and it shall be treasured with the many old keepsakes of O'Connors and Pickering in general.

I am just recovering from an eye operation, beginning to write again and read a little. Have had a couple of set backs already. I will show Father Ralph O'Loughlin the book when he comes in the summer. He is becoming a historian himself and uses the neighboring parishes for information: Albion, Toronto Gore, Oshawa, Whitby and Pickering. I guess our first settlers up Huron County way came by way of these, so it means a visit to me. Please excuse the scribble.

I'll make note of your new library for any inquiring friends.

Sincerely

Margaret O'Connor.

(Letter to Father Robert Scollard acknowledging a copy of the Dictionary of Basilian Biography. Mrs. O'Connor had been helpful concerning Basilian priests who came from Pickering)

Sister M. Joachim
November 25, 1969

30

Convent of the Good Shepherd
875 Lawrence Ave. West
Toronto 19, Ont.
November 25, 1969.

Dear Father:

We wish to thank you most sincerely for the
gift of the Dictionary of Basilian Biography.

The Sisters, especially the older ones who
remember the days when the Basilian Fathers
were Chaplains at West Lodge, were really de-
lighted with the book and we all appreciate
your kind thought in sending it to us.

Be assured of a remembrance in our prayers
for the works of your Apostolate.

Begging your blessing, we remain, in the
Sacred Hearts of Jesus and Mary,

Sisters of the Good Shepherd
Sister M. Joachim

(Letter to Father Robert Scollard)

Miss Ellen Costello
November 27, 1969

31

Vancouver 5, B.C.
Nov. 27/69

Rev. R. Scollard, C.S.B.
Archivist
St. Michael's College
95 St. Joseph St.
Toronto 5
Canada.

Dear Father.-

Thank you for the copy you have sent me, The "Dictionary of Basilian Biography". I have again spent many hours reading the "Lives of wonderful friends"; such pleasant memories of long ago, and some more recent ones.

There is a well known saying, "Everybody makes mistakes". With this in mind it gives me the courage to write the following:

Parents - Rev. Peter Costello, C.S.S.R.
Peter Costello and Ellen McCarthy

Parents - Rev. John Costello, C.S.B.
Michael Costello and Mary Downey

I have made the correction in my own treasured copy and I feel sure you would approve of these few lines to you.

Thanking you very sincerely,

Ellen Costello

(Letter from the surviving sister of Father John Costello to Father Robert Scollard)

Mrs. Claire Campbell
November 26, 1969

32

Claire & Jerry Campbell
10 Ruddington Dr. # 1106
Willowdale, Ont.
Phone 221-4366

Dear Father Scollard-

Thank you kindly for the copy of the Basilian Dictionary. I read every word of it and shall treasure it always.

You will notice we have a new address. From the early part of 1969 Mr. Campbell had repeated heart attacks and was in hospital in intensive care and the doctor insisted on us moving to an apartment. With all the worry, etc., I became very ill and was in the hospital twice. They moved here in August while I was still in the hospital. It has been a very trying time for us. We hated to leave our lovely home. We are across the road from Blessed Trinity Church on Bayview. We like it very much. Come up when you can.

Sincerely

Claire Campbell.

(Letter from a surviving niece of Father Francis Forster to Father Robert Scollard)

Msgr. Andrew P. Mahoney
November 28, 1969

33

Mount St. Joseph Motherhouse
1486 Richmond Street
London, Ontario.
Nov. 28th, 1969

Rev. Robert J. Scollard, C.S.B.
St. Basil's Seminary
95 St. Joseph Street
Toronto 5, Ontario.

Dear Father Scollard:

Please accept my thanks for the complimentary copy of Dictionary of Basilian Biography and my congratulations on the successful completion of years of historical research.

I can assure you that I have read every word of it with the greatest pleasure. It has brought back to life for me revered teachers, simple, humble, completely dedicated and exemplary priests. I find that I knew about 75 of these Basilians. About half of them contributed in some degree to my formation during my seven years at Assumption, 1903-10. May they all rest in peace!

With kindest personal regards, I am

Faithfully yours in Christ,
Andrew P. Mahoney, V.G.

(Msgr. Mahoney helped with the entry for Father Francis Forster who preached at his First Mass)

Msgr. Francis P. Kehoe
November 21, 1969

34

St. Augustine's Church
58 Sydenham St.
Dundas, Ontario
Nov. 21, 1969

Dear Father Scollard:-

I am most grateful to you for copy of your most interesting "Dictionary of Basilian Biography". I cherish this volume. I shall enquire about what is being done about Father Spetz' History and let you know.

Very gratefully yours

F.P. Kehoe

(Msgr. Kehose was helpful for the entries of vocations from Dundas: Fathers Richard Burke, Leon Cherrier and John Sullivan)

Patrick Bolland
October 20, 1969

35

Lisdowney
Ballyragget
Co. Kilkenny
20th Oct. 1969

Dear Father Scollard,

I wish to thank you for your "Dictionary of Basilian Biography" received about two weeks ago. Have certainly learned something about the Basilians that I never knew before.

I was delighted to read of Father Laurence Brennan and his cousin Father Patrick Ryan. It was good to see the name of this parish having its bit of glory through Father Brennan. I am reading all the Irish lives at present and was surprised to find so many Irish names throughout your book. Our people certainly played their part in your Society and I hope that you will always have Irishmen to help in your good work for education.

I find your book very readable. Its simplicity appeals to me and I am not a scholar. I wish in all humility to congratulate you on this lovely book. May God spare you long to continue to do His work.

With renewed thanks.

Sincerely yours

Patrick Bolland, P.P.

(Father Bolland was helpful with the entries for Father Laurence Brennan and Patrick Ryan)

Sister Marie Genevieve Walsh
November 20, 1969

36

Saint Mary Convent
610 West Elm Avenue
Monroe, Michigan 48161
Nov. 20, 1969

Dear Father Scollard,

Thank you for the copy of dear Father Joe's and Frank's lives. I wish to add that it was not people who asked Frank to pray for them. As a child he made visits to Our Lady. One day after his visit, he came home and asked Mother, "What are special intentions?" Mother said, "Why do you ask?" Francis said, "When I came out of the church a lady met me at the door and asked me to pray for her special intentions." Mother asked him the lady's name. He said that the lady didn't tell him. Then Mother asked him how the lady was dressed. In a small town people know each other by their clothes. Frank said that the lady was dressed just like the statue in church. She was dressed all in blue. Then when Frank had a mastoid and the Catholic doctor was to operate the next day Mother went into his room; he was about 12 years old then. As soon as Mother entered his room, he said to Mother, "The Lady in Blue was just here and she said to me, 'Francis, if you will turn and lie on your other side your sore ear will drain all out and get all better. Then you won't have to have any operation.'" The next day the doctor couldn't believe his own eyes. There was no operation, of course. It was a real miracle.

I'm enclosing a letter from Father Leo Trese and his address. Father, please return Father Trese's letter to me soon.

Prayerfully yours, Sr. Marie Genevieve Walsh

James W. Embser
December 13, 1969

37

Houston, Texas
December 13, 1969

Dear Robert,

We have just returned from the burial of Father John Meyer who departed this life just as quietly as he lived it and with very little excitement. He was present at Lauds, when we stood up for the Benedictus, he remained seated. Father Joseph Meyers noticed his strange, ashen complexion and immediately took him to his room. He called the doctor who told him to bring Father Meyer to his office at nine o'clock. I went up to see him after breakfast and he held out his hand and said that this was a different type of attack from that he was used to. He immediately went back to his prayers which he said aloud. Father then took him to the doctor who gave him some medicine. He had asked the doctor to allow him to go to Oklahoma City to attend a Rodeo Men's Banquet. The doctor had advised him not to go. He thanked the doctor for refusing the request. Father brought him home and it was evident that things were not good. He then took Father to St. Joseph's Hospital. As soon as the Sister saw him, she said to Father Meyers that Father was dying then. Joe got the oils and anointed him. They took him to the heart section of the hospital and used all the modern equipment available but God had other plans. Father Meyer died at 1.10 P.M.

Father Meyer had been well all fall and carried on his usual program. He never missed an exercise, he looked after the sacristy and with the most delicate care. There was never a morning that everything was not well prepared. He offered the 4.30 Mass for the students and had

accomplished this the previous day. He had planned to do this the day of his death. He went to his office every day where he counselled all who came his way and there were many who sought him out. He went to the library each day and did what he could. He watched his weight carefully and followed the doctor's directions so exactly. Each evening he waited on table and always took the last dish to the kitchen so the ladies could get the work done as quickly as possible. He carried on what I am sure must have been interesting to him, a correspondence with many rodeo men in whom he was interested. He carried in his wallet a bronze plaque on which was engraved his life-long appointment as chaplain of their organization. He also wore a buckle on his belt during Rodeo days which had the word Chaplain in large letters. During the Houston Rodeo he was with the men at every performance.

The funeral Mass was celebrated at St. Anne's at 7.00 P.M. on Friday and we buried him this Saturday morning at 9.00 A.M. Fathers Jack Miller, Patrick Braden, Alfred Caird, Robert Lamb and John Wick were co-celebrants. Father Meyers was the chief celebrant. Father Caird preached, a copy of his sermon is enclosed. The Pall Bearers were Fathers Leo Munnelly, E.P. Magee, Wilfred Riley, Eugene Heyck, Victor Brezik and Edwin Garvey. His sister and a nephew came from the Chicago area. We had a special Mass for them since they could not remain for the funeral. Bishop Wendolin Nold presided with Father Vincent Guinan and myself as his chaplains. He leaves the University with

James W. Embser
December 13, 1969

39

a library in which he gave so much of himself for twenty years. We know that he is resting in peace and with His Master whom he served.

Sincerely in Our Lord,

J. Embser

(Carbon copy of a circular letter written by Father James Embser. Transcribed from the carbon copy sent to Father Robert Scollard by Father Patrick Braden)

John Eldridge
March 8, 1950

40

Hepworth, Ont.
March 8/50

Rev. M.J. Oliver
Owen Sound, Ont.

Rev. Dear Father:-

Information came to me recently that more people miss Mass at Hepworth than any place in the Mission. I am not pleased to state that I am a constant absentee. Some of the Weekly Bulletins show that Mass at the Block among farmers is at 11 a.m. In my opinion it should be the same at Hepworth, except in summer during the vacation period.

In England I understand during Catholic times, the churches were four miles apart, and service was arranged to suit the yeomanry. In Hepworth most of the Catholics are farmers and follow the line of animal husbandry which necessitates a considerable amount of work seven days a week. Therefore I consider that Mass at 9 a.m. is not suitable.

Yours respectively

John Eldridge
A Regrettable absentee.

(Transcribed from the original kept by Father Michael Oliver. Now deposited in the general archives of the Basilian Fathers in Toronto)

Michael J. Oliver
September 16, 1914

41

St. Basil's Novitiate, Toronto, Ont.
Sept. 16, 1914

What induces me to take perpetual vows tomorrow?

The work - the companions - life of study -
Catholic education - easier to live in dependence
- better life - better death.

I am entering the Congregation of St. Basil be-
cause I think that in it I can save my soul.
This offers a much greater percentage of cer-
tainty than any other not doing so.

There are probably several communities to which
I could conform, but I know the C.S.B. and I
hope and believe I can be satisfied living its
life. Have worn the soutane seven years now
and this has afforded an acquaintance with the
life.

But I must do better than I have done. This is
the essence of perfection. But it oughtn't to
be hard to keep this for a long time yet.

At one time I was sure I'd never be a teacher.
I still believe there is a great deal of hum-
drum work about teaching which easily gets
monotonous. But the nobility of the work of
Catholic education, the dearth of workers, the
opportunities of development of mind and heart,
the genial companions, strong in mind and faith
and virtue, all these no doubt play a part.

But I wish to make my personal salvation the
Hauptsache. So much so that I can imagine myself
with disagreeable companions, or superior, in
work that is not teaching, or teaching with
little success or fruit and still I believe
there would be many avenues of grace still

Michael J. Oliver
September 16, 1914

42

open, still a much surer road to salvation
than in secular life.

I intend to promise tomorrow to strive after
perfection. The constant grind may bother
but there is so far to go that to keep advanc-
ing ought to be a pleasant burden and duty. I
am so apt to omit a thing when I don't have to
do it. Hence I hope to be as careful to do the
right thing - duty, rule, virtue - when alone with
God as when Superior or others are present.

This great mystery of the presence of God will
be my chief concern here - whence I hope to be
more recollected. But since our duties are so
many and various - reading, teaching, recreation,
etc. - whether you eat or drink or whatever else
you do, do all for the glory of God.

(Retreat notes of Father Michael Oliver. Given
to Father Robert Scollard, June 1969)

Adolphe A. Vaschalde
October 3, 1911

43

The Catholic University of America
Washington, D.C.
Oct 3 '11

My dear Michael,

Before I left Detroit I talked to Father Marijon about the matter you mentioned to me in Toronto and he asked me to write to you myself. He highly appreciates your good will and ambition, but says it would be impossible to take up the work you mentioned to me till after the completion of your theological course. It appears that Rome is getting very strict in the matter of ecclesiastical studies. I am sure that after your ordination he will do what he can for you and give you a chance.

This year the German chair has been filled by the appointment of Dr. Gleiss, a famous German scholar, so that, besides the undergraduate work in German, there will be a postgraduate course. He is going to give lectures in German literature for this year.

We have an increase of about 100 in lay students and we expect an increase in the number of ecclesiastical students as well. The place opens tomorrow, so this week everything will be in full swing.

Hoping you are in very good health and with kind regards for all the boys, I am

Very sincerely yours

A. Vaschalde.

(Letter written by Father Adolphe Vaschalde to Father Michael Oliver. Given by Father Oliver to Father Robert Scollard, June 1969)

Victorin Marijon
November 4, 1911

44

Ste. Anne de Detroit
19th and Howard Streets
Detroit, Mich.
+ Nov. 4th 1911

Dear Mr. Oliver,

Your letter of Oct. 27 was duly received. I certainly appreciate your good will and right intention in trying to learn well both German and French; but I am not allowed to send you away either to Germany or to France. This would have been the easiest thing to do in the past when we had houses of our own in Europe. Today such a plan is out of the question.

Besides, my dear friend, let your greater ambition be to make your studies very successful at the Scholasticate, as a candidate to the Holy Priesthood. Even then, you can spare many precious moments to study German and French; and later on it will not take so much time to perfect yourself in the knowledge of these two languages.

In the meantime try also to learn Latin well, and to write it first correctly and then more elegantly. Had I gone to Toronto, I would have taken with me your Latin composition on St. Basil and showed you how to write a Latin sentence. Select a Latin author, the Pro Milone, while offering you the purest form of Latin would acquaint you also with the rules we ought to know when we write a panegyric. I hope I will have this opportunity later on.

I am making a special remembrance of our dear

Victorin Marijon
November 4, 1911

45

scholastics every morning at Holy Mass. Please
pray also for

Yours Sincerely in X.

V. Marijon, S.G.

(Letter written by the Superior General, Father
Victorin Marijon to Father Michael Oliver.
Original given by Father Oliver to Father Robert
Scollard, June 1969)

Victorin Marijon
July 30, 1912

46

Ste. Anne de Detroit
19th and Howard Streets
Detroit, Mich.
July 30th, 1912

Dear Mr. Oliver,

Your letter came to hand this afternoon. I certainly grant you the permission to visit, during the holidays, St. Anne de Beaupré; and since you wish also to see some of the Catholic Institutions in Quebec and Montreal, I am sure you will meet with kindness everywhere.

We have no special form of recommendation, except for the confreres that are priests and to whom I give a celebret whenever they need it in their journeys. Please show this letter to Rev. Father Plomer.

Wishing you a happy voyage, I am

Sincerely yours in X.

V. Marijon, Sup. General
of the Basilian Fathers

Mr. M.J. Oliver
Scholasticate, St. Clair Ave.
Toronto.

(Original given to Father Robert Scollard by
Father Oliver, June 1969)



Victorin Marijon
November 4, 1912

47

Ste. Anne de Detroit
19th and Howard Streets
Detroit, Mich.
November 4th 1912

Dear Mr. Oliver,

Your letter was most welcome, although I was sorry to hear that your father was sick. Certainly I shall have a special intention for him at Holy Mass, and I am sure fervent prayers will be also offered up for him by your many friends.

Let your examination at the University go, for this year; since as you say, the present conditions are not very favorable to advancement in some of the subjects which you would like to study. Besides you have a good deal of work to do at the Scholasticate.

However, you might devote a little of your free time to the subjects, which will be, later on, the matter of your examination.

Kindest regards to your confreres. Remember me in your prayers.

V. Marijon, Sup. G.

(Original given to Father Robert Scollard by Father Michael Oliver in June 1969)

Victorin Marijon
March 7, 1913

48

Ste. Anne de Detroit
19th and Howard Streets
Detroit, Mich.
March 7th, 1913.

Dear Mr. Oliver,

It is only a few days ago that I heard of the death of your dear father. Though the separation from our parents means for us a great sacrifice, I believe, however, that you have found much consolation in being present while your father was passing away with such an edifying resignation to God's Holy Will.

Thank God also for your vocation, which will permit you, later on, to offer the Holy Sacrifice of the Mass and thus to pray more efficaciously for your departed ones. But your father had already and will have the spiritual assistance of our prayers and I promise to give him every day a good share in my memento at Holy Mass.

Yours Sincerely in X.

V. Marijon.

(Original given to Father Robert Scollard by Father Michael Oliver in June 1969)

F.X. Renaud
November 7, 1911

49

The College of St. Francis Xavier
30 West Sixteenth Street
New York
Nov. 7th 1911

Dear Mr. Michael Oliver,

I was glad to receive your remarks as to the condition of your Scholasticate, and the suggestions you made. I thank you for all the care with which you wrote your communication.

Now pray well that your Superiors may be able to realize all their good desires of forming you so well that you may achieve great things for God's greater glory.

I recommend myself to your prayers.

I will remember you at the altar.

Yours very devotedly

F.X. Renaud, S.J.

(Father F.X. Renaud was an Apostolic Visitor to the Basilian Fathers in America during 1911. Original given to Father Robert Scollard by Father Michael Oliver in June 1969)

Edmund J. McCorkell
June 30, 1912

50

St. Basil's Novitiate
St. Calir Ave. ^{Toronto}, Ont.
June 30, 1912.

Mr. M.J. Oliver,
Sec'y of O.B.L.

Dear Sir:-

In view of the fact that class '11 has been organized into a society quite similar to the Olde Belles Lettres Club, I beg to resign my position as honorary member of your society so that I amy be able to give all my attention to the new organization.

My associations with the O.B.L. Club have indeed been very pleasant and I sever my connections now only with extreme regret. My interest however will not lessen, and I hope I shall always manifest the sincerest sympathy with the noble work it has undertaken.

Sincerely yours

E.J. McCorkell

(Original given to Father Robert Scollard by
Father Michael Oliver, June 1969)



Pierre Tiollier
September 21, 1970

51

Institution Secondaire du Sacré-Coeur
Annonay (Ardèche)
le 21 - 9 - 70.

Cher Père et Ami,

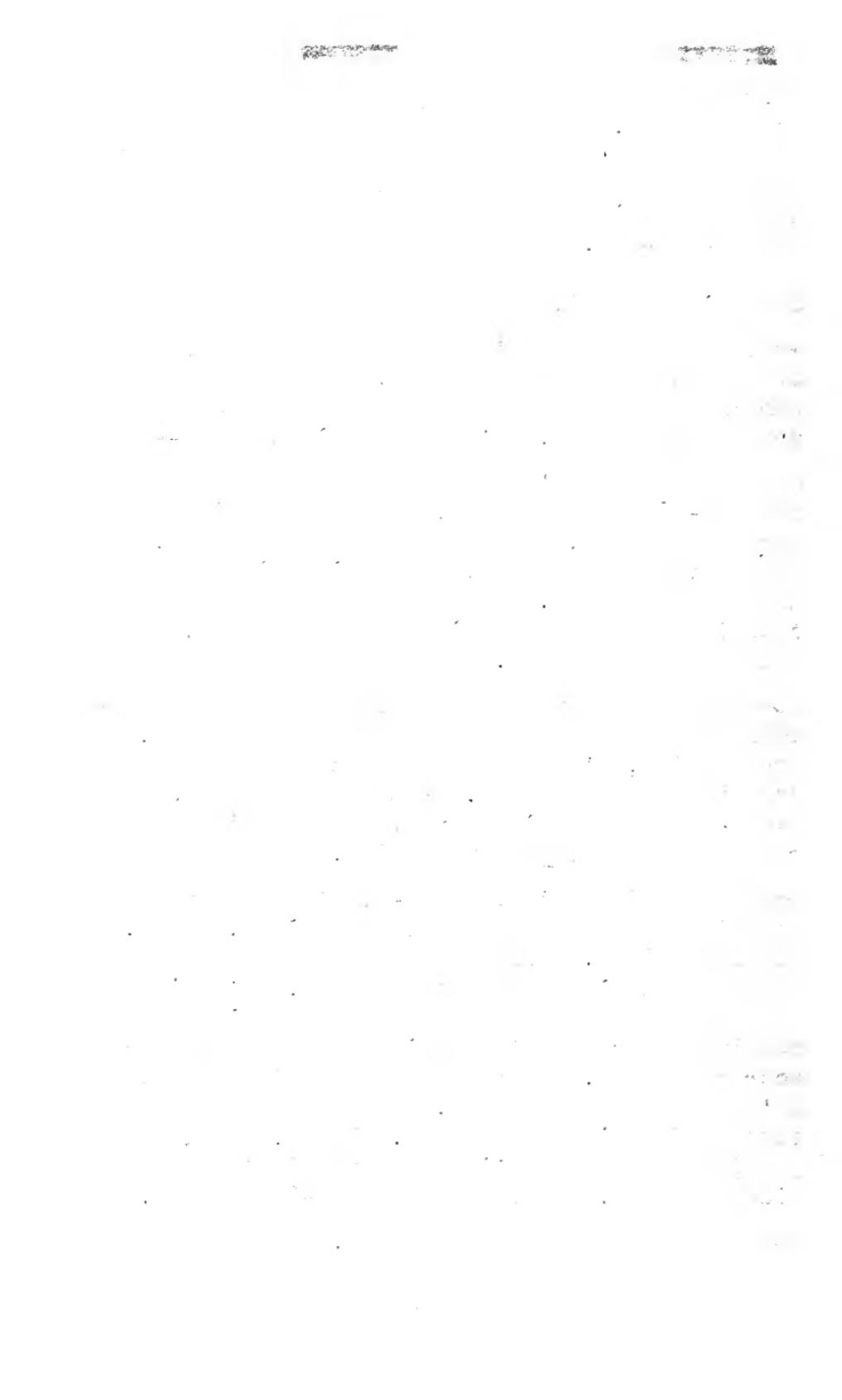
Avec grand plaisir j'ai lu votre aimable lettre et je vous remercie vivement, ainsi que des sentiments si affectueusement amicaux que vous me témoignez. J'en suis très touché --

Croyez bien que c'est avec beaucoup de regret que moi-même et tous ici, aussi bien élèves que professeurs, nous vous avons vu quitter, malgré vous assurément, ce Collège où vous étiez si estimé et aimé. Quand je passe dans ce petit couloir du 2me étage, où je loge toujours, je pense souvent à vous.

Nous espérons tous que le climat sec du Nouveau-Mexique vous sera plus bienfaisant que celui, trop humide, d'Annonay, si éprouvant pour vos douloureux rhumatismes. Votre résidence de plein-pied est déjà un avantage appréciable par rapport aux 2 étages du Collège.

Depuis lundi dernier, celui-ci s'est trouvé rempli de 43 professeurs et 510 élèves. Le P. Robert et le P. Roure ont fait des prouesses pour arriver à caser tout ce monde. D'après tous les échos recueillis, cette première semaine de rodage s'est très bien passée, sans accroc notable. Il ne manque pour le moment, qu'un professeur de math. par suite de la défection de dernière heure de G. Abrial, remplacé provisoirement jusqu'à son départ à l'armée par Michel Vivier, que vous avez peut-être connu.

Sous la houlette souriante du P. Lextract, le



nouveau supérieur de la communauté basilienne, cette année scolaire semble donc s'annoncer sous les meilleures auspices. Sera-t-ell la dernière sous la forme actuelle? Un avenir prochain nous le dira sans doute.

J'assiste donc simplement en témoin intéressé à toute cette activité scolaire. Je ne saurais trop remercier la direction des Pères Basiliens qui m'a autorisé très charitalement à rester dans ce Collège qui m'est si cher pour y avoir passé la plus grande partie de ma vie et où j'espère bien finir le peu de temps qui me rest sans doute à vivre. Cela m'a facilité grandement mon adaptation à cette vie monotone et sans but utile de retraite; ce contact personnel avec confrères et professeurs anciens et nouveaux me maintient dans une ambiance familière: jusqu'à présent je n'ai pas ressenti d'ennui, espérons que cela durera longtemps! Je viens même de trouver une petite occupation para-scolaire qui fera travailler plus mes jambes que mon cerveau: je vais faire dès aujourd'hui deux ou trois fois par jour selon les circonstances, l'accompagnement des enfants Véronique, André et Pierre Peraud à l'école voisine de la Providence: cela soulagera un peu les mamans assez occupées avec leur menage et leur 2me enfant et cela me donnera l'illusion de n'être pas tout à fait inutile.

Elisabeth Trouillet vient de me demander votre adresse.

Je me suis permis d'afficher votre lettre au réfectoire des professeurs où tous l'ont lue avec grant intérêt. Tous ici se joignent à moi pour vous envoyer nos meilleurs vœux de bonne santé et nos sentiments très affectueux en N.S.

Pierre Tiollier.

Félix Pouzol
November 14, 1970

53

INSTITUTION SECONDAIRE DU SACRE-CŒUR
Annonay (Ardèche)
le 14 Novembre 1970

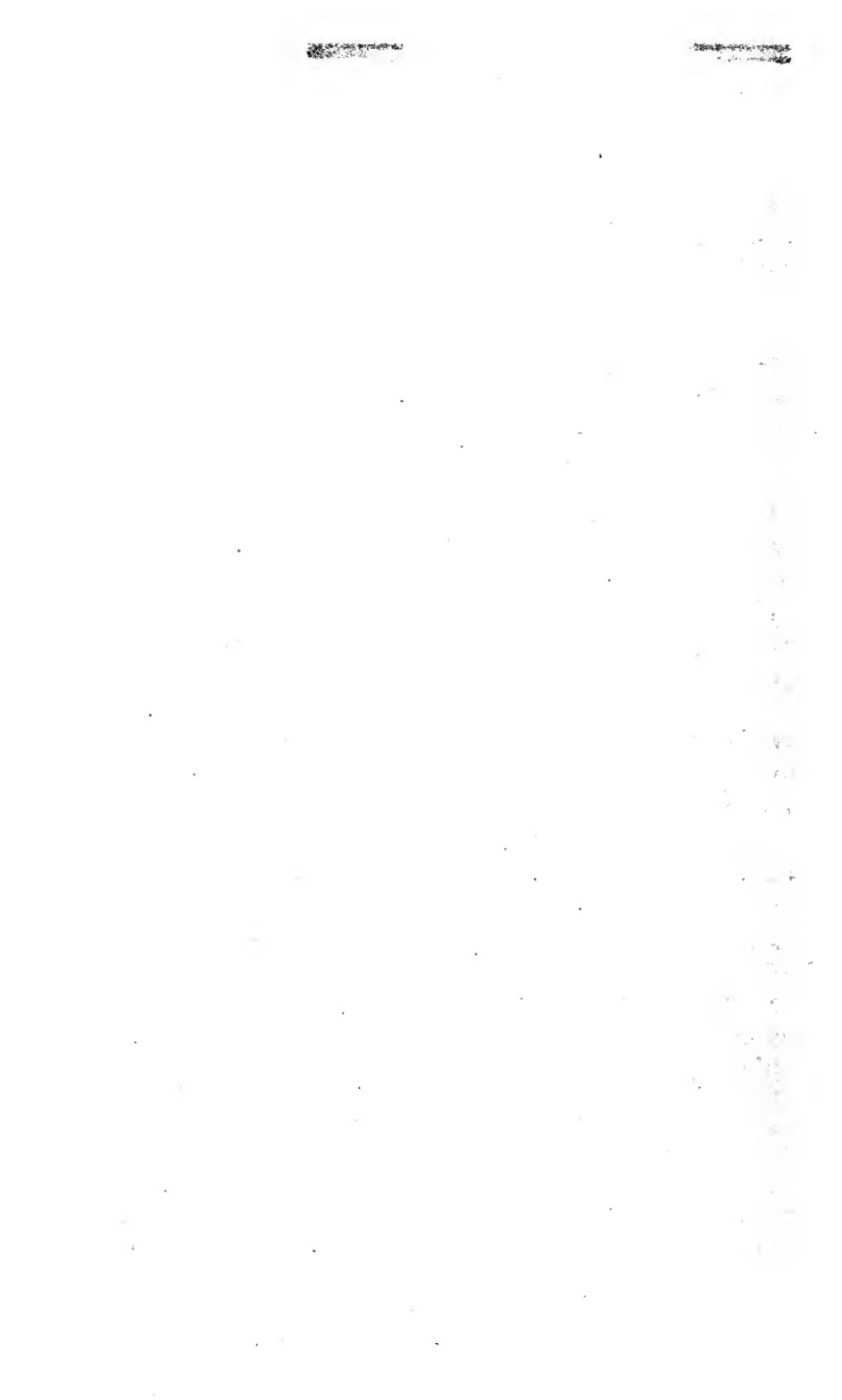
Cher Père Kirley.

Il y a longtemps, longtemps que je voulais et que j'aurais dû vous écrire. J'espérais le faire pendant les vacances de la Toussaint et puis le temps a passé si vite à Saint-Alban! Pourtant je n'ai pas oublié tous les services que vous m'avez rendus, toute l'aide que vous nous avez appartée à tous et si longtemps aussi. Enfin je me décide.

J'ai appris avec plaisir que votre santé s'améliorait. Je vous vois monté sur une bicyclette. Cela doit vous rajeunir. J'espère et je prie Dieu que le mieux s'affirme et se développe. J'espère aussi que vous avez de bonnes nouvelles de votre maman et de toute votre famille.

Le Père Mallon nous a fait une bonne frayeur avec son hémorragie. Heureusement il est de nouveau avec nous, un peu amaigri, mais il va beaucoup mieux.

Vous savez sans doute, par des confrères, pas mal des événements passés et la situation du collège a dû vous être décrite. "L'Usine" tourne, avec des grencements, mais enfin elle tourne. Notre quartier de dames (on a groupé les deux quatrièmes et les deux troisièmes au premier dans le grand couloir en haut de l'escalier nord) est assez calme. Je suis un peu perdu dans les avis et notes de service qui se sont multipliés. Pas plus tard qu'hier j'aurais dû me conformer à la note de service sur les retenues. Je n'ai pu



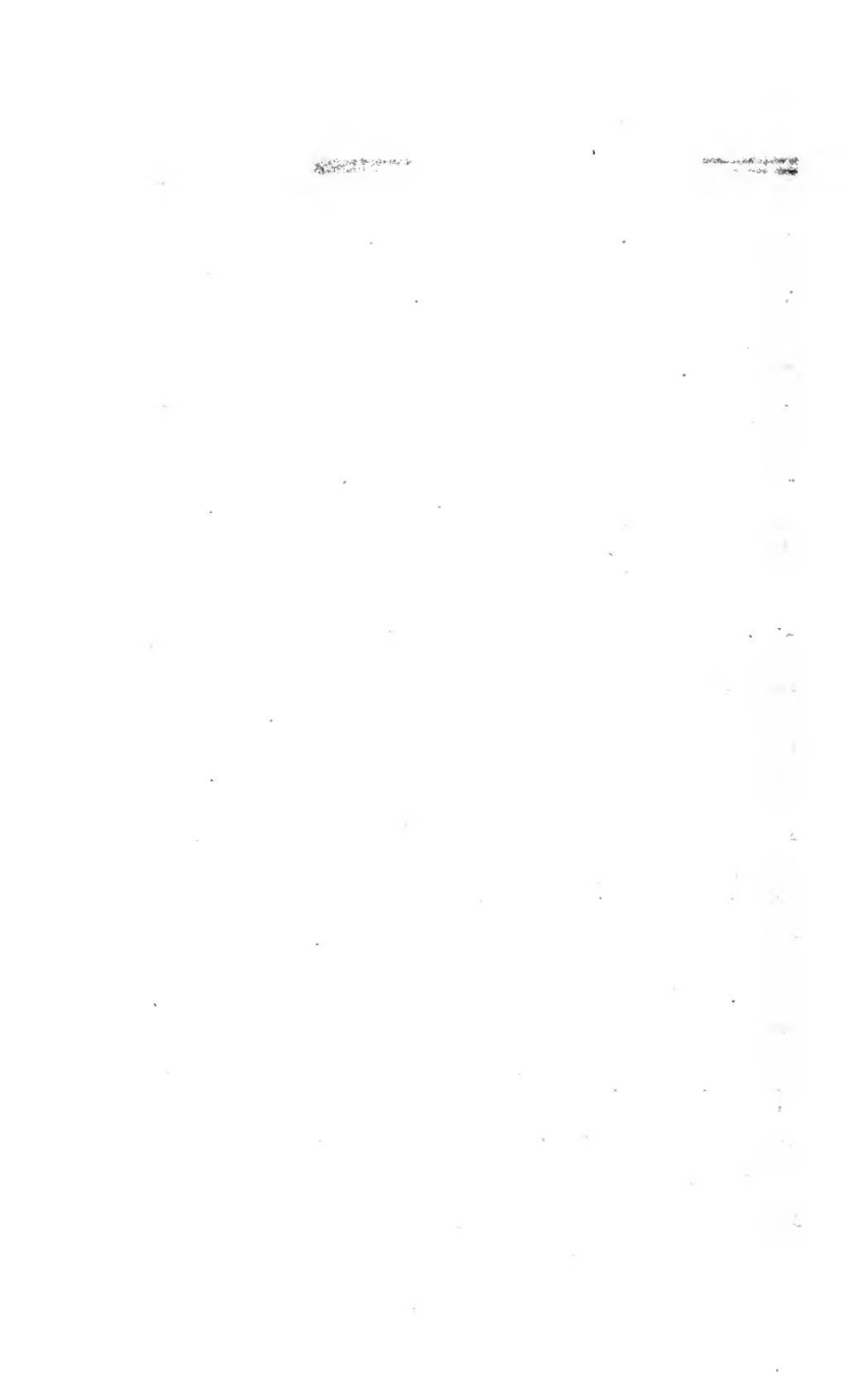
qu'avouer avec confusion que je l'ignorais. Où est le temps où nous étions une douzaine de professeurs! Je vous le dis, j'ignore le nombre des nos élèves et celui des professeurs, qui a varié déjà plusieurs fois.

Pour ce qui est de mes élèves, j'en ai 32 actuellement, attentifs? Assez; disciplinés? je fais ce que je peux pour cela, comme vous savez. Enfin nous nous entendons comme les années précédentes. Malheureusement un tiers presque de la classe a beaucoup de peine à suivre et le P. Wecler et M. André se font avec moi déjà du mauvais sang. Je ne vais pas, cette année, enseigner l'histoire et la géographie aux 4. B. Officiellement il faut poursuivre les noms de classiques et de "moderne" à jamais honoris.

Monsieur le Curé de Gospierres-Saint-Alban-Auriolles est malade: un ulcère dit on. Il est resté quelque temps dans une clinique d'Aubenas, puis en repos à la maison Sainte-Marthe. Nous l'avons vu pendant les vacances de la Toussaint. Il est possible qu'on l'opère un jour-ci.

Enfin ça yest! Le Collège secondaire 2e cycle dit intercollège va s'installer dans des locaux du petit séminaire Saint-Charles, où les séminaristes vont pouvoir être le ferment dans la pâte. C'est du moins ce qui nous a été dit. En attendant "le torchon brûle" dans le clergé paroissial d'Annonay devenu rebelle et contestatoire. Mgr. l'évêque doit louer des locaux à d'Annonay et pourra ainsi entretenir la maison des œuvres qui n'a pas trouvé d'acquéreur paraît-il.

Les champignons, avec un notable retard, on fait leur apparition. J'ai rapporté samedi dernier, avec eux, un bon rhume, du Fayet. Voilà huit jours



que je me tiens au chaud. Si c'est pas malheureux! Alors que nous avons bénéficié d'un jour de congé, destiné à graver dans toutes les mémoires de nos écoliers "le nom prestigieux de l'homme" qui nous a brutalement quitté. Il ne voulait pas de cérémonie: on lui a fait deux enterrements. Pas de discours; depuis mardi, jour et nuit, la radio, la télévision - et ça continue - a diffusé les souvenirs, les appels, les pages des mémoires épiques; les vieux compagnons, la foule, les jeunes, les vieux ont été sollicités, dans les rues, dans les trains, d'ajouter leurs regrets et leurs admirations; bref c'est "le deuil planétaire". Et les pèlerinages sont incessamment commencés. Le en sera donné, comme il convient, par le groupe W.D.R. qui se déplacera en Corp. Hier matin, comme tous les maîtres de France, j'ai lu un passage des "Mémoires" à mes élèves. Le nez-vous? Sans commentaire personnel "La France ne peut être la France sans la grandeur". C'était la leçon d'enseignement religieux. J'en ai profité pour rappeler à nos jeunes l'enseignement du Seigneur sur "la grandeur". Il suffisait d'aller voir en St. Marc que nous étudions en ce moment.

Je connais au moins de nom et de visage nos nouveaux et nombreux professeurs. Le Père Coront du Lauzon mon voisin de chambre s'est facilement habitué, il me semble, et il fait bon vivre avec lui.

J'ai fini. J'ai peut-être ou plutôt sans doute oublié des détails qui vous auraient intéressé car je suis sûr que le Collège, ses maîtres, et ses élèves ont resté cher à votre cœur. Ne m'en veulez pas et croyez à mon affectueuse



Félix Pouzol
November 14, 1970.

56

amitié et à ma reconnaissance.

En notre Seigneur

Félix Pouzol.

(Letters of Father Pierre Tiollier and Félix Pouzol
transcribed from the originals written to Father
Kevin Kirley in Albuquerque, New Mexico)

Jacques Maritain
December 21, 1963

57

Toulouse, December 23, 1963.
Avenue Lacordaire

Dear Father McCorkell,

Thank you for your good letter. I had previously received the sad news of Father Carr's death, and it was quite a shock for me. For after years of silence (silence full of love) we were writing to one another, and I was so happy to see his dear handwriting. He wanted to receive the "Journal de Raissa" (a book precious to my heart) and a little book by me on God and the permission of evil. I sent the two books by airmail. Alas, he could not read them and I shall never receive again one of his sweet letters.

I think that we should pray for the intentions of the blessed souls. For they know much better than ourselves what is good for those they love. I wish that plenty of Masses could be said for the fulfillment of Father Carr's intentions regarding his dear Basilians.

I shall be particularly grateful if you are kind enough to send me a copy of the Basilian Teacher when your article on our great and saintly friend appears. I am eager to know more about his life.

I feel quite close to you and my Basilian friends. Distance in space is nothing. I cannot say what your welcome in Toronto and my teaching there and the marvelous help and co-operation of the Basilian Fathers, and my visits to Assumption College (it was a college at that time), and your friendship, and Father Carr's and Father Bondy's friendship mean to me. Let us say I am not an honorary member, but rather an old handy

Jacques Maritain
December 21, 1963

58

man and poor lay Brother of the Basilian Fathers.
Pray for me, and believe in my abiding gratitude
and affection.

J. Maritain.

(Transcribed from a copy of the original de-
posited in the general archives of the Basilian
Fathers in Toronto)

RESIDENCES PURCHASED FOR \$457,235.

To the advantage of both institutions, the University of British Columbia has acquired the residence halls of St. Mark's College on the northeast corner of the UBC campus.

The purchase will provide the University with approximately 30,000 gross square feet of space which will be converted to academic and other University purposes. This provision is being made at less than the cost of equivalent new construction. The buildings were built in 1958 and 1960; the purchase price is \$457,235.

"The Board of Management of St. Mark's College undertook this course of action for many reasons", said Rev. R.W. Finn, Principal of the College. "Almost all the sale price will be used towards elimination of a crushing debt at rising interest rates.

"The staff of the College can turn its attention and energy more directly to the religious and intellectual life of many more University men and women. The staff will be more free to engage in the academic life of the whole University.

"The College will be much more viable; it will provide a liturgical center, a library of Christian classics, a center for forums and discussions, and offices and lecture rooms."

Conversion of the residence halls will mean the short-term loss to the University community of living quarters for 105 students.

However, UBC's housing director Leslie Rohringer said this loss will be partly offset by the addition of 36 single rooms for senior students



at UBC's Place Vanier and Totem Park residence complexes. These additions will be accomplished by the relocation of study areas into common rooms which are not now being used to full advantage.

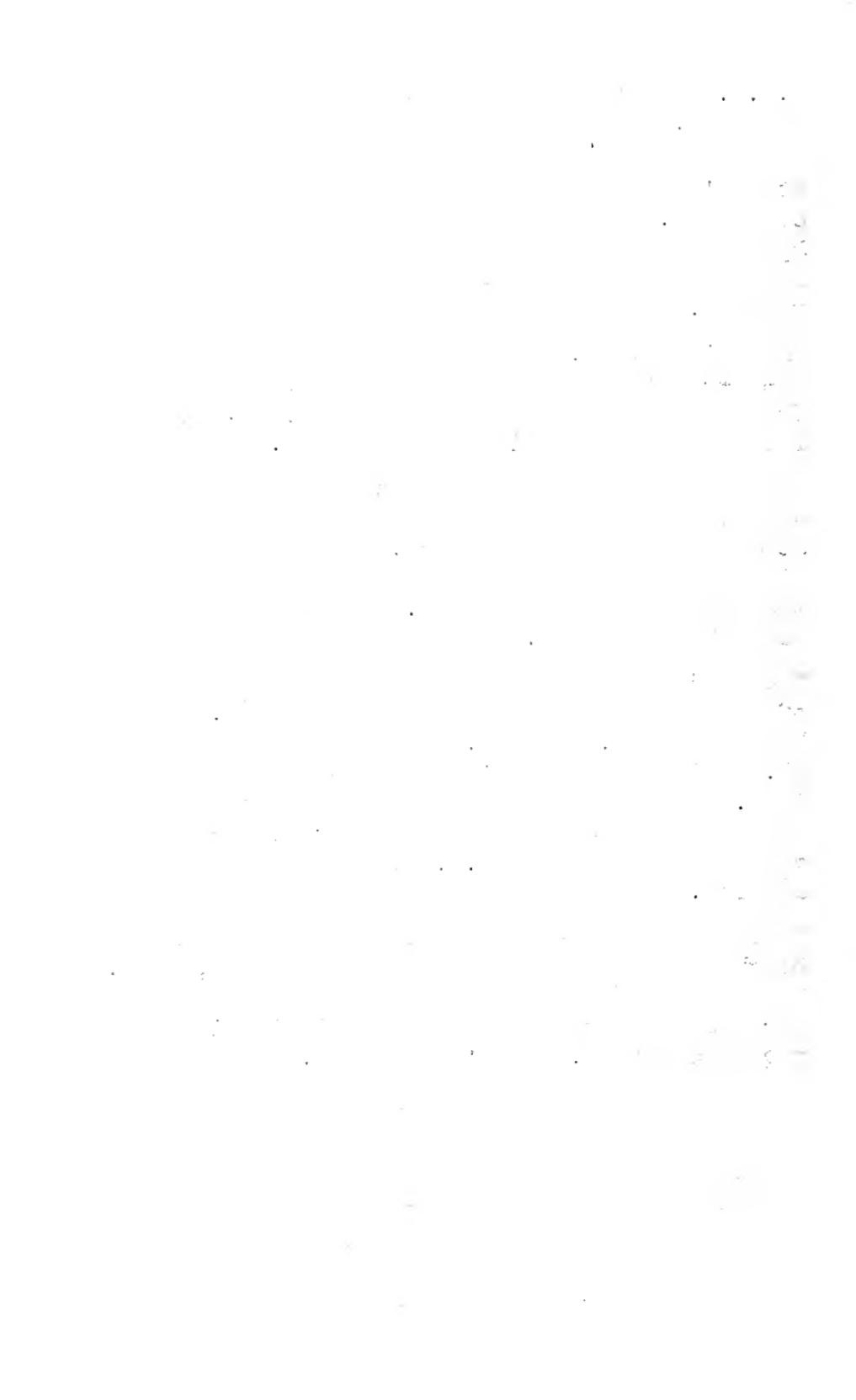
In addition, Mr. Rohringer said, the University has been assured that a loan of \$5.17 million from Central Mortgage and Housing Corp. will be forthcoming in the immediate future.

This will enable a start on construction of two new high-rise residence towers for single students and a common block, to be built on the site of a former wireless station just north of the Student Union Building. The towers will house 788 students.

The project has been stalled for months because of a shortage of mortgage money in 1969. UBC has been told, however, that it has been allocated \$5.17 million of CMHC's student-housing fund for 1970. The decision by CMHC to allocated federal government funds was based on a recommendation by the office of the B.C. minister of municipal affairs.

It is hoped that the two towers and common block will be ready for use by September, 1971.

(Transcribed from a newspaper clipping in a scrapbook at St. Basil's Seminary.)



BASILIAN FATHERS
95 St. Joseph Street
Toronto, Canada

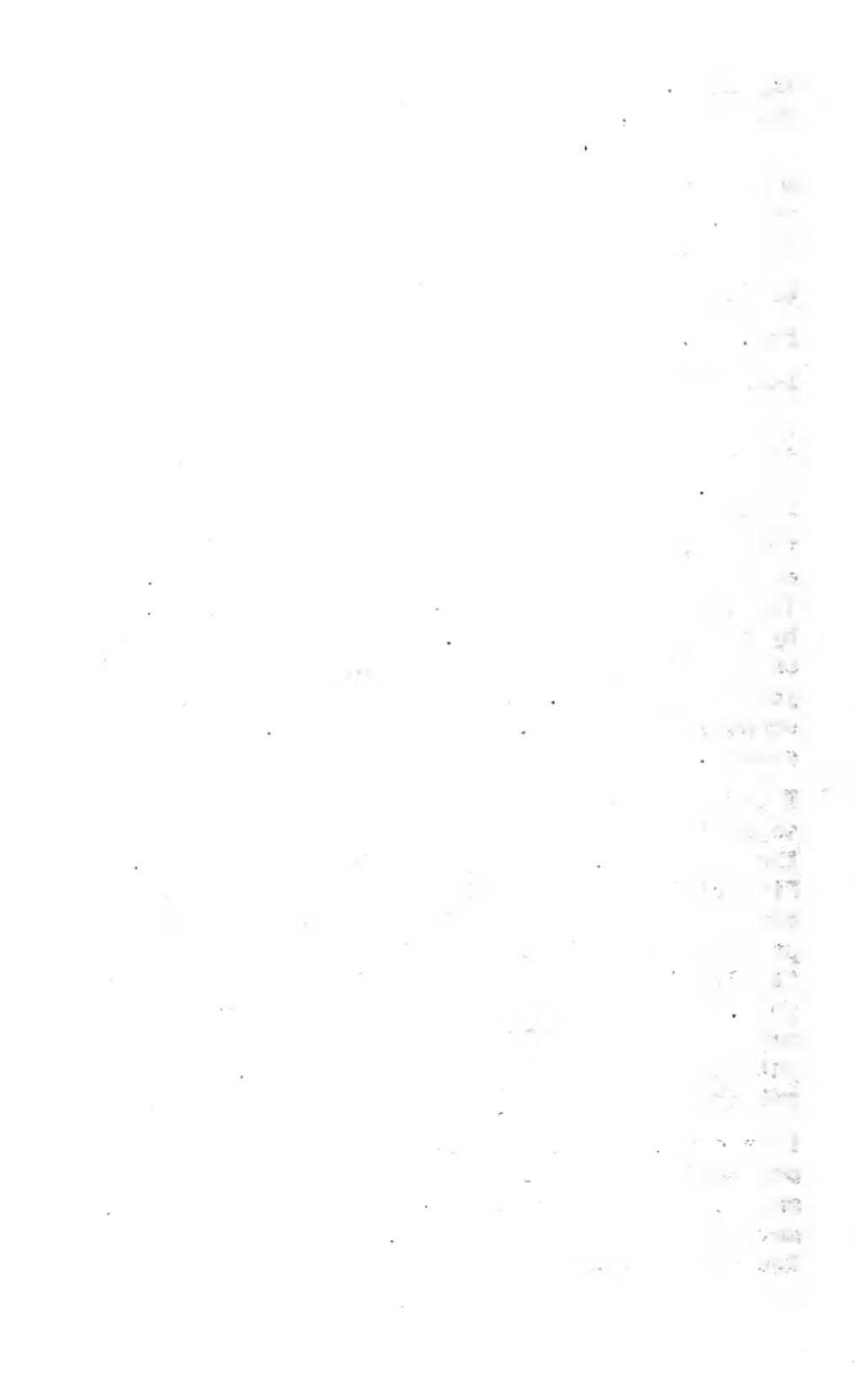
Office of Superior General
Nov. 18.

Dear Mike & Walter

You will not expect me to write separate letters in answer to your two excellent epistolary essays. I did not realize when I wrote for your opinions that I should be putting you to so much trouble, but I really do not regret it in view of the information you have gathered for me. The letters are worth re-reading many times, and by others at least once. However you may count on me being very discreet in the matter of making your views known. I shall perhaps let General Councillors and Fr. Bondy read them, but no others.

I think that a separate province rather than a separate house within our Congregation will be the safer way, if a way to re-union is found. Financially it will make little difference, because a separate house in our set-up has its own property and debts, and will sink or swim by itself with only charitable aid as far as money goes. The advantage of the Province over the separate house within our Province, is that it puts the whole responsibility upon Fr. Roume to get things going with what help we can give.

I made a tentative offer to take his novices to our Novitiate and carry them through Novitiate and Seminary to end of theology at our expense, save for the transportation. He accepted for the Novitiate, but on second thoughts rejected



the suggestion for theology, fearing (I expect) that they might not want to return to France. When finally I asked him what is the minimum he would need to get re-established he said: a President (who would also be Superior) and at least 3 other professors. That number would be "juste". He would like more. But with the four designated he might hope to take over the College, and get a Spiritual Director who would be a Basilian. This would pave the way to getting vocations for the College. I thought it would be difficult to find a Superior who would be qualified to act as head of a French College.

I think your letters are extremely valuable in giving an insight into conditions ecclesiastically in France. There was nothing in them that I had not surmised already from other sources, but it made a difference to have an analysis of recent vintage and by those there long enough to make a judgement and fresh enough on the ground to be highly sensitive to the contrasts. I spoke above of the advantage of a Province. As a matter of fact it is the Province which has unity of purpose and specific character in a Religious Congregation; and that is the primary reason why there are Provinces in Congregations that are far flung. Doubtless there are administrative reasons as well. But as I understand it the spirit of one Province is generally somewhat different from the spirit of another in the Dominicans, for instance. If all were in the same Province the universal spirit would tend to the lowest level, rather than the opposite. Fr. Callaghan O.P. editor of Cross and Crown, himself a former Provincial, said that the spirit of their Southwest Province was different from the spirit of their Eastern Province. For instance the spirit of study was much stronger in the East. I should

hate to think that the Religious Spirit, i.e., the spirit of the vows was really different, but it is possible. It would be important that the Constitutions and the Rule be the same in the Dominicans everywhere, so that all the Provinces would tend to become the same in spirit. So for Basilians. What I want to say is that there might be a difference between a French Basilian Province and a Canadian and American one. When later on there are Canadian and American Provinces, perhaps several American ones, the Canadian is likely to be a bit more conservative than the American, and a Southern American different again from one in the North. I do they will never diverge appreciably, and to that end I should like to see interlocking relations between separate Provinces on this side of the Atlantic, if and when such Provinces arise.

Hence I think a French Province might be a little different, but if it could not be substantially the same I would be sorry. We should not be so vain as to think that they cannot teach us something. The best in France is probably the best in the world. Contrariwise the worst will be the worst anywhere. The one supposes the other. France will never be a second class nation in the best sense. It deserves to be preserved at the highest level spiritually and intellectually on account of its missionary record. We have been given the fruit of that missionary spirit, and should not forget it. And it is not merely that the early Basilians came from France, and good ones at that. Soulerin was one of their best, and Vincent one of the most promising. But in our own time Gilson and Maritain have done more for us than we can ever repay.

The real difficulty will be to send men who can make good. They (Fr. Roume) would like to have from us teachers of Science and Mathematics. That is impossible. He understands it well. But even teachers of history, and the languages, etc. will have to pick up the French system, and come to understand the French boy. Just how to train the men for it, and how to spare them is our chief problem as I see it.

Confidentially I am beginning to think I shall go to France and Rome next Spring. I shall have to prepare a report for the Chapter of 1954 and if I am to go to see the situation in person I shall have to do it soon, i.e. this coming Spring. Of course I shall really not learn much more than I now know, owing to my lack of French. I figure on taking Fr. McLaughlin with me from Rome, and probably shall go direct to Naples so as to begin at that end. Unfortunately the Coronation in England will clog up traffic and it will occur about the time I will have to return. Hence the problem of getting back. If I take an Italian boat over it will be hard to get a boat back from the British Isles owing to the heavy traffic this summer. No boat company wants to take back a passenger they did not take over, unless they have lots of room. Hence I may be compelled to go to France first and double back from Rome through France to England. I shall have to figure it out soon, and shall let you know in good time. I want to spend a week in Paris for a visit with you. In the meantime keep it confidential as I may not go at all. Thanks again for your great letters. And also for your studies. We are all happy to have you in France (that sounds ambiguous, doesn't it).

Faithfully in Domino

E.J. McCorkell, C.S.B.

Archbishop McNally died today. The St. Michael's drive is going to start soon. There have been encouraging gifts, especially from industry. International Nickel gave 20,000, O'Keefe's 10,000, Joe Seitz 50,000 - but the goal will not be reached easily. God it is tough asking for money. The laymen, however, are putting force into it. D'Arcy Leonard, McTague, and Bill Bennett of Ottawa are great canvassers.

I was in Montreal, Ottawa & Quebec over the weekend and had a few hours with Charles Principe and Robert Ritz. Charles is getting on his French feet. But the Seminary took fire on Saturday, to give them a scare. Lots of smoke.

(Transcribed from the original, returned by Father Michael Sheehan, to Father McCorkell.)

Francis E. Knitter
December 18, 1967

66

Mount Saint Paul College
Waukesha, Wis. 53186
December 18, 1967.

Dear Bob:

Many thanks for your letter of Nov. 30th and for the enclosures; more thanks for putting me on the list to receive a copy of "Chapter Documents". I am sure they will be very worthwhile as "The Guidelines for Experimentation" in the Nov. 20th Newsletter already give an inkling of what your renewal promises to be like.

We have the same problem of those who want little or no change and those who want to throw out the baby with the bath water, so to speak. Also I learned from committee meetings that some of the inexperienced younger set are so adamant in their demands for throwing things out that they do not even want to consider a point of view contrary to theirs as a valid one. I was really shocked at the ignorance and intolerance of some of them. With a bit of adaptation it seemed that

"Dummheit und Stolz
Wachsen auf einem Holz."

I learned much about contemporary humans from the committee meetings.

Father Jim Murphy was really a fine person with a good sense of humor. Actually he accomplished very much. I recall that sometimes he had problems (not serious) as our first "ancient". Some just gave him a "hard time" on purpose, rather out of devilment, just to rough him up a bit and to witness his reaction.

I am happy to hear that Father McCorkell is still doing well. There are few men like him around, I mean, his kind are few and far between.

In September of 1933 I started studies at St. Michael's. One day the first par of the following March, Father W.H. Murray met me in the that-time rather dark section of the corridor between what was then the president's office and the main entrance of the old building. He congratulated me. I was somewhat startled and taken aback as I did not know what for. Then he told me he had been trying since September to tell Pappert and myself apart and that now he could.

My best wishes also to any of your confreres who may remember me!

Fraternally in the Savior

Francis Knitter, SDS

(Transcribed from the original, deposited in the general archives of the Basilian Fathers, in Toronto)

Brother T. Coleman
January 3, 1971

68

St. Boniface's College
Beacon Park
Plymouth
From the Headmaster
3rd January 1970 (sic)

Rev. Robert J. Scollard, C.S.B.,
St. Basil's Seminary,
95 St. Joseph Street
Toronto 5
Canada.

Reverend and Dear Father,

Your letter dated 12th November was delivered on Christmas Eve. I am replying by air mail. You will appreciate that following the Basilian Fathers at Beacon Park there were the Brothers of St. Gabriel, the Ursuline Sisters and the Sisters of Nazareth House, all of whom had interests in the property prior to our purchase of it in 1930. Finally came the blitz of 1941 - needless to say many valuable records and files were lost during this period when the College was badly damaged and the School transferred to Buckfast Abbey in mid Devon.

I have done some research for you and the following may prove of interest:-

Some two miles to the North of the City of Plymouth runs a high ridge providing an area known today as Beacon Park. Upon this high ridge was sited one of the beacon fires which

in their day served as signals in the business of local and national defence. The fire lit in the field of the beacon (Beaconfield) could be observed from Brent Tor some 14 miles further North and not far from Tavistock. This high ridge with its commanding view of Dartmoor, the Tamar, Cornwall and Plymouth Sound made this an attractive site to one of the French emigrés who made their homes in Plymouth after the French Revolution. The name of the first owner and the date of completion of "Prospect House" in the field of the beacon is unknown. In 1821 mention is made of "Prospect House" in an early guide book written by a Samuel Rowe, the then owner was a Mr. Hotchkys. It is again mentioned in 1833, the owner was then a Mr. Downes who called the property "Prospect Hall". Subsequent owners were James Bryant (of Bryant & May Matches), Rev. John Padley, Pierce Taylor, and eventually (1877) Frederick Bluett who called it Beaconfield House.

In 1852 and again in 1863 some form of Collegiate School for Catholic boys was started up in Wyndham Square and later in Melbourne Street. The School was later transferred to North Road (near the present Plymouth Railway Station). In 1882 these premises were taken over by the Congregation of Basillian Fathers. The North Road premises proved too small and two years later i.e. April 2nd 1884 the Basillian Fathers purchased Prospect House, known by this time as Beaconfield for £10,000 from Frederick Bluett. (Bluett had let the estate to Lord Francis Cecil R.N., and it was during this period that Edward VII then Prince of Wales

was a frequent visitor). The property was then 15 acres in extent. Some 7 acres to the West was sold by the Basilian Fathers to a Building Syndicate. (No price mentioned - but what a tragedy).

According to the records twenty boarders and three day boys were accommodated in this new School, now known as the College of Mary Immaculate. The record then goes on to say (very truthfully I think) the distance between the town of Plymouth and Beaconfield with the absence of any public transport facilities militated against the success of the School in respect to day boys. Accordingly a small school for day boys was opened in Grosvenor Street and was known as the Catholic Institute and was staffed by teachers from Beaconfield. By 1885 it had been taken over by the Diocese. The following is some account of personnel at that time:-

August 1882 Frs Fayolle (Superior General) and Walsh came to England to negotiate for a suitable premises to act as a College and Novitiate for their Congregation.

July 1883 The Collegiate School in Melbourne Street was bought out and prepared for re-opening in September 1883. Frs. Michael Ferguson and Peter Grand? (the writing is not clear) and two scholastics Thomas Heydon and Edward O'Neill arrived from Canada on September 4th, and on September 9th they were joined by Frs Vincent Bufferne? (again difficult to read) and M Viron from France. Term commenced September 19th.



January 3rd 1884 Fr Eugene Durand came from France as Superior.

September 24th 1884 opening of the new College of the "Immaculate Conception" at Beaconfield. The teaching staff is listed as Frs. Durand, Grand, Calas, Bufferne, Pongal, Heydon, O'Neill and one additional Scholastic Aureille. The boarders included 7 Church students from Plymouth and 5 "foreigners".

The boarding school at Beaconfield continued until July 1899 when under the stress of financial difficulties the Basilian Fathers resolved to close the School and they rented the property to a French Congregation - The Brothers of St. Gabriel, disciples of Guignon de Montfort. These Brothers gave tuition to the deaf and dumb. After one year they moved to London.

Briefly 1906-1930 Beaconfield was occupied by the French Ursulines who ran a High School for Girls (St. Ursulas). It seems they rented the property for three years (1906-1909) and in 1909 purchased the property from the Basilian Fathers for an unstated amount.

On the recall of the Ursulines to France the property was put up for sale, the Nazareth House Sisters put down a £2000 deposit on the property, but they were asked to forgo the deal by the Bishop of Plymouth who had meantime persuaded the Christian Brothers to come to the City. Accordingly in December 1930 the Congregation of the Christian Brothers bought the property and effects for £18,000 from the Ursulines and opened St. Boniface's College in September 1931.

Brother T. Coleman
January 3, 1971

72

I trust this account will be of interest to
you and the Congregation.

Your affectionate Brother,
T Coleman

Rev Bro. T Coleman

(Transcribed from the original, deposited
in the general archives of the Basilian
Fathers in Toronto)

Sister Marie Genevieve Walsh
August 12, 1968

73

Saint Mary Convent
610 West Elm Avenue
Monroe, Michigan 48161

August 12, 1968.

Dear Father Scollard,

Will you kindly let me know who was elected the General Superior of the Basilian Fathers at the last election? And would you please send me a copy of the last Basilian Annals. I like to know where all the Basilians are. I consider all the Basilians as my brothers and I pray for all daily. I hope you all pray for me that I'll have a holy, happy, peaceful death when my time comes. It will be fourteen years in Feb. since I had this stroke. Pray also for my three sick sisters. Vera had a slight stroke that makes her almost blind. Ursula has a bad heart and Hilda has cancer. Zita is the only well one in our family. How are you, Father? If you are ever near here, come to visit us. I miss Fr. Joe and Fr. Frank more than I can say. I want (100) one hundred Basilians at my funeral Mass. You are in charge of bringing 100 or more.

Prayerfully,

Sister Marie Genevieve Walsh, I.H.M.

(Transcribed from the original correspondence
card)

Robert Barringer
January 9, 1971

74

Institutat Teologic
2 SF Ecaterona Str.
Bucaresti 53
Jan 9, 1971

Your letter arrived today with the xeroxed copy inside and intact. Very many thanks indeed. If there is anything here you need smuggled out let me know and I'll see what can be done.

My earlier plans to do some travelling at Christmas ("See Hermannstadt and die!") were scotched by a massive cold which killed all my sense of adventure and instead I settled on a 3 week stay at a monastery on the outskirts of the city. As you might expect, long long hours in church, frugal fare and not much else. At times I found myself ready to denounce, in my best Jeremiah fashion, the whole group for making "long prayers" and "using many words" but at other times there were moments of great joy. At Christmas for example when the Icon of the Nativity was exposed for veneration, everyone who came up to kiss it had his forehead anointed with myrrh by the abbot Isdavetz. When I returned to my place in the choir stalls the myrrh was dripping on to my eyebrows and as I cleaned it away, the perfume "filled the whole house". For the first time I understood why the verses in Ps. 132 talk about the love of one's brothers as being like oil dripping down onto the beard.

The rest of the year seems likely to be spent in long labours but the Christmas holidays have

Robert Barringer
January 9, 1971

75

rejuvenated my interest (rather flagging in December). I'm also a little more confident with the language now and that should help me to branch out a bit in making contacts with one and all.

Again, many thanks, please remember me in your prayers and give my best to the confreres at St. Mikes.

In the Lord

Bob

PS Jan 1 being the feast of St. Basil here, we were treated to some very interesting spiritual reading at table - the monastery. One incident of a very Faust-like kind had the devil's contract burst into flames at the intercession of the goodly Basil. I'll try to round up some of these stories for the future.

(Letter written to Father Bernard Black.
Transcribed from the original, deposited in
the general archives of the Basilian Fathers
in Toronto)

St. Basil's Young Men's Sodality

Those who were parishioners of St. Basil's during the first months of 1887 will readily and pleasantly recall the very successful mission which was conducted at that time by the Rev. Redemptorist Fathers. It is not for me to point the general good which even yet is evidenced as a result of the efforts of the Missioners but I would like to ask your attention to one particular and important work that was the outcome of those devotions.

Few there of us here who responded to the invitation of the Rev. Pastor asking that all of the young men of the Parish or rather all of the young men who attended St. Basil's Church, for there were then as now many who came, for one reason or another from the adjoining localities to the services of St. Basil's Church - should meet in the chapel for the purpose of taking the necessary steps for the formation of a Young Men's Sodality of the B.V. Mary. I said few of us responded for the reason that most of those present this evening were at that time students at school. Accordingly on the evening of the 22nd July there ^{Feb} assembled in the basement of the church a number of young men who showed by their presence and actions that they were anxious to band themselves together under the protection of our Blessed Lady to continue and advance the good work they had begun. It therefore was an easy task for the Rev. Pastor, Fr. Brennan, to undertake to explain the aims and object

of such a society. He pointed out, as we have heard him point out on several occasions, the many advantages to be derived from a membership in a society that was under the patronage of the B.V. and whose members all worshipped at the same altar. He urged all to join together in this good work and subsequently a committee was appointed with Mr. J.M. Duggan as chairman and H.T. Kelly as secretary to draft such regulations as would be most appropriate for the governing of the workings of the Sodality. The report which was adopted at the meeting of Feb. 25, 1887 read as follows.

1. That the officers of the proposed Sodality should consist of a Prefect & 2 Assistants, a Secretary, Treasurer, Sacristan and six councillors.
2. That the Manual of the Sodality of the B.V.M. would be most suitable for the use of the members.
3. That a small silver medal should be worn as the badge of the Sodality.

The times for meeting and of the General Communion were left over for the meeting to decide, which was that meetings were to be held at 7 o'clock every Sunday evening and that the members should receive Holy Communion in a body the 1st Sunday of every month at the 7 o'clock Mass. You see therefore that the regulations adopted by the Sodality away back in 1887 are the ones by which we are now governed with the exception perhaps that we only meet twice in the month and have changed our

hour of General Communion to the 8 o'clock Mass, but do we carry out as was the good intention - that part of recommendation No. 3 "going to Communion in a body? I shall leave our future actions to report on this which I trust will be an emphatic YES for there is no reason why we all could not do this did we exert ourselves a little more perhaps. As an item of interest I give the first list of provisional officers:

Prefect, H.F. McIntosh
1st Ass. Prefect, H.T. Kelly
2nd Ass. Prefect, P.J. O'Connell
Secretary, J. Healy

At the regular election the list then ran:

Prefect, H.F. McIntosh
1st. Asst. Prefect H.T. Kelly
2nd. Asst. Prefect, J.C. Robertson
Secretary, W. McBrady
Councillors, E.J. Crooke, J. Ellard, E.J. Robertson, H. Ellard, J. Fullerton, and F. Kormann.

The first reception was held on 29th May 1887, the feast of Pentecost and of all of the 44 who were the charter members I find we have only three who are now active members, only three who serve as a connecting link between the days of the struggles of infancy and the present days of strife, only three who have not allowed occasions to arise which would interfere with their membership as sodalists. All honor to the trio who have seen the ship through bad weather and good weather, all

honor to them for having by their efforts and energy preserved the standing and existence of the Sodality. All honor to Messrs. O'Connor, Moylan and Croke for the manner in which they have stood by the Sodality, and worked for its interests on every possible occasion.

During the first year of its existence we find that the Sodality came before public notice on three occasions. The first was when on the feast of Corpus Christi the members joined in the procession behind the Blessed Sacrament. The second time was of a social character in the nature of a picnic at the Humber which was a decided success and the third was on the occasion of the visit to Toronto in October 1887 of His Eminence Cardinal Taschereau. The officers and members of the Sodality attended at the Cathedral and aided in the reception of His Eminence. Again can we say that this year did we do the self same thing and did His Eminence or any other Church dignitary honor Toronto with his presence we feel equal to the occasion of aiding - if not directing - in the reception.

After the vacation it was decided to hold social meetings on the Friday evenings immediately preceding the first Sunday of each month, but after the retreat which was held in December it was found that there were not enough social meetings and a resolution to the effect that they be held twice a week was adopted. The Wednesday meeting to be devoted to literary work while Friday evenings were to be spent in games and other amusements. These meetings, as you

know were most successful so much so - and so large was their scope that it was thought better to form a Branch of the Sodality under the name of the Catholic Union. You have heard so many times and quite recently too of the vast amount of work that was done and the good which accrued from these meetings that it is not necessary for me to go into details.

Suffice it to say, however, that if the members of this Sodality would hold similar meetings, it would not be long before the good effect would be noticed upon ourselves.

In January 1888 we find the Sodality taking in hand the question of church devotions. They passed resolutions in favor of congregational singing and appointed a committee to wait on the musical director of the choir offering the services of the Sodality in introducing congregational singing. They even went further and compiled through a committee the St. Basil's Hymnal which has been so welcomed all through the country.

I have now given a sketch of the first year of the Sodality's existence. I have pointed out how step by step the members worked up an interest in the Society, how they kept introducing new features so as to keep that interest, how successful were the efforts of the founders, and now it may not be inopportune to here mention that those who were either the first members or joined since then and have left us have already made for themselves names and reputations we should all be proud of. 'Tis only seven years since the Sodality was organ-



ized but from our old membership can be picked out the names of those who are and will be ornaments to the professions which they have chosen. Physicians, lawyers, merchants, journalists and theological students were at one time ardent workers for the welfare of the Sodality. We recall with pleasure as well as pride the names of those who during their membership with us endeavoured to place our Sodality on a permanent basis: Duggan, Kelly, McIntosh, Robertson (J. & E.) McBrady (W & V), O'Connell, Amyot, Fe [illegible], Roache (Dr) Walsh, O'Brien, J. Costello, Spicer are a few of those who were ever active in the interests of our religion and we feel satisfied that their future actions will be such as shall place Catholicity in its proper light before those with whom they come in contact. What they have done, we can also. Our membership today is as large and representative as it was then, our members are showing that they too are anxious that the good work which started then shall continue in the manner wished for by its founders. All it requires is united action on the part of all and personal interest in its success by each one present. Then when, seven years hence some abler member shall pen the history of the second period of its existence there will not only be three left as a connecting link between now and then but 10 times more each of whom will be full of happy reminiscences of how they stood by the old Sodality and intend to retain their connection with ^{it} for the next period.

I could go on and tell you how during the succeeding years right down to the present how



the Sodality prospered and how whether it was in a debate with another Catholic organization or on the baseball diamond against all of the city clubs, it was ever successful; how it has been a feeder for the St. Vincent de Paul and other societies established in the parish; how its members have been of material assistance to the parish authorities but these facts are as apparent to you as to me. I will say however that as year followed year the Sodality always maintained its identity and while it may not have flourished in some years as much as its founders would have desired still we have the pleasing knowledge that notwithstanding these reverses we are today in quantity as well as quality in as good if not better condition as we have ever been since the date of organization. As to the future - well if the present membership will keep alive their interest in its welfare, and exert themselves as was suggested by former members at the meeting of Wednesday 24th Oct. I feel that its usefulness will be great and its success even greater than what it was in the brightest day of its history.

W.G. Kernahan

Toronto 29/10/94

(Transcribed from the original in the archives
of St. Michael's College)

To attempt to write about Father Bellisle is a case of trying to give an account of a hidden saint as he betrayed his inner life with his congenial way and ever ready smile and that wonderful "laugh" wherever it was heard. There was Father Bellisle, a person of great humility, but the jolly way he handled situations betrayed his great love of solitude and prayer. To see Father one looked at a soul that continually lived in the presence of God. Father's day in the classroom and his evening in his office was a great example to the college student who often went for counsel and as one boy said, "Just to go into his office you could feel the atmosphere of holiness". Father was loved by the students for his patience, thoughtfulness for others and his kindness to all. Due to a severe cardiac condition he would be seen leaning against the wall. The pain was intense but if a boy came and asked for help, Father would say, "I was just thinking". In his sermons and in his retreats it could be readily noticed what a great interior soul he was.

A heart attack forced him to relax and take treatment. He was a patient in Hotel-Dieu in Windsor and his friend, Father William Roach, visited him very often. His priest companions went when the doctor considered him well enough to have visitors. The night of his death a couple of priests spent a while with him but an hour after they left he passed away peacefully.

His life was short, but he reaped a great harvest as he was a shining example to all who

had the privilege of knowing him. And the students spoke of him as a person of great virtue. As the boys said, we just couldn't do wrong, we had a great love for one who tried to help us. Father was buried in Windsor. Father did a great work in a few short years.

(Written by Sister Desmond, a Grey Nun, who was nurse in the Infirmary at Assumption College, Windsor, for several years. She wrote in 1971 at the request of Father Michael Oliver. Transcribed from the original deposited in the general archives of the Basilian Fathers in Toronto)

Father Pickett's years at Assumption were full time work for God. He could be compared to St. John the Baptist as he was a giant in God's vineyard. Father was so stalwart as to give the impression, "That nothing is impossible." His loud voice could be heard down the front hall and one could feel that they were about to encounter a very powerful person. But that "thundering voice" betrayed a "heart of gold" and a kindness and generosity that knew no bounds.

He had a great way with the small boys. He gave them great inspiration to work for a cause and learn to be great leaders. When he would give them a talk they would feel that they were going to have great success as good citizens and good christians.

After a day in the classroom, at 4:00 p.m. he had appointments which would be until 9:00 p.m. or later. Priests, laymen from far would come for counsel and as confessor and adviser he gave help to all. Always full of compassion for others, his weekends were spent going to Detroit for Sunday Masses and coming home Sunday evening very tired and often ill from the intense heat.

Father served in the front lines in the First World War, as chaplain and lived in the trenches with the soldiers and often spoke of the hardships and sufferings endured but considered it a great privilege to have the opportunity of consoling and giving spiritual aid to the dying boy and writing his last message to his mother.

His love to help souls and his kindness to all

was seen in his daily contact with others. Father Pickett was loved by all and no doubt the many troubled souls who received help in confession must have won for him many prayers.

Father wished to go to Toronto as he wanted to be buried there and he lived at the Basilian Home until his death. He will be gratefully remembered by many.

(Written by Sister Desmond in 1971 at the request of Father Michael Oliver. Sister was a Grey Nun who was nurse for several years in the Infirmary at Assumption College, Windsor. Transcribed from the original deposited in the general archives of the Basilian Fathers in Toronto.)

Fred C. Israel
February 9, 1971

87

Windsor Public Library
Victoria Avenue
Windsor 12, Ontario.
February 9, 1971.

Rev. R.J. Scollard, C.S.B.
The Basilian Press
95 St. Joseph Street
Toronto 181, Ontario

Dear Father Scollard,

Thank you most sincerely
for the complimentary copy of your bibli-
ography of Father Mungovan. This will be a
most welcomed addition to our local history
collection.

Thank you for thinking
of us. Warm personal regards!

Yours sincerely,

Fred C. Israel
Director

FCI/jm

(Transcribed from the original in the
recipient's possession)

Andrew Parnell Mahoney
June 14, 1971

88

Mount St. Joseph Motherhouse
1486 Richmond Street
London 72, Ont.

Rev. Robert J. Scollard, C.S.B.
St. Basil's Seminary
95 St. Joseph Street
Toronto 5, Ontario.

Dear Father Scollard:

I read with great interest the information given in Father Wilfrid Sharpe's letter regarding the Assumption College Review. He has a better memory than mine.

I was business manager the year we started it. That meant going out looking for advertisements to cover the cost of printing. I was also responsible for the choice of a printer. Mr. Con. Shea of Chatham had been printing the student review - The Pines - for the Ursulines in Chatham. I went to see him and got a very good price from him. The format was very much like The Pines.

Father W.J. Roach was the Staff member who inspired the undertaking with a view to encouraging students to write. At the time there were many talented students who needed someone to spur them on to literary efforts. I do not know what happened afterwards but the Review folded up after about two or three years.

Faithfully yours in Christ,

Andrew P. Mahoney.

(Transcribed from the original, deposited in the General Archives of the Basilian Fathers in Toronto)

Transfiguration of Our Lord Parish Bulletin
Corpus Christi Sunday, June 13, 1971

FATHER MULLINS - It is with deep regret that we announce that Father Mullins will be leaving us at the end of July. Father is a Basilian Priest and is returning to his Order in Toronto. In his short time with us - a little less than two years - Father Mullins has endeared himself to us all. Blessed as he is with a sunny disposition, a tremendous sense of humour, he will be missed by all. For the fine work that he has done in Transfiguration we thank him very sincerely. On Monday, June 21st, at 8.30 in the Parish Hall we shall have a Social Evening for Father Mullins when parishioners are invited to come and bid him a fond adieu.

(Transcribed from a copy pasted in a scrapbook at St. Basil's Seminary Library)

By Shirley Walker
Star Religion Writer

The five remaining seminarians at La Pointe, the Basilian House of Studies on Riverside Dr. W., will pack their bags this summer and move to Assumption High School.

The Basilian house will be leased out to another group by fall.

La Pointe was built just four years ago, on the expectation that its 46 seminarians' rooms could be filled with would-be priests by 1970.

Instead, the Basilian Fathers find they have just one-ninth that number of seminarians in the house of studies this year. The number of seminarians has been a constant decline.

Rev. Eugene R. Malley, CSB, STD, Superior of the Basilian priests at Assumption University, said Basilians are renting out the house 'simply because of the reduction in number of seminarians. It's financially not possible to keep it up."

He said there are "several possibilities" as to who will move into the house.

Basilian Fathers are currently negotiating rental of the house with a group which he declined to name.

"We definitely would like it to be used in connection with the university operation", said Fr. Malley who is also head of the University of Windsor theology department.

When La Pointe was being constructed in the 1964-65 term, there were 22 Basilian seminarians living in St. Basil's Hall on the university campus.

The priests anticipated growth in the number of seminarians throughout the ensuing five years - enough to fill the new residence at 2990 Riverside Dr. W.

"Within a year, we knew it was a mistake to build the house of studies", Father Mally said. "Seminarians started leaving in great numbers in 1964."

Of the 22 seminarians in the 1964-65 term, only six are still in the religious community, he said.

"It's always been that one third of those who start out (in seminaries) persevere to the end (to become priests)", he said. "But the rate of those staying is decreasing now."

During its four years as a house of studies, La Pointe has been used as a residence by the Brothers of St. Louis and other male university students, as well as by the seminarians. It has also been headquarters and meeting place for the Pastoral Institute of Essex County.

A modernistic structure whose interior gives an atmosphere of quiet, the house contains music and craft rooms, reading and seminar rooms, a classroom-library, a chapel, and a small gymnasium.

Windsor, however, is not the only area where Basilians are feeling the pinch of what is commonly called the "crisis in vocations" in the Roman Catholic Church. (Other churches call it a problem in recruiting candidates for the ministry.)

At the time of construction of the Windsor house, a house of studies was also considered

for Houston, Texas. It was never built and the Basillian seminary program in Houston is now being "phased out", Fr. Malley said.

Edmonton, Alta., was being watched then, too, as a possible site for a house of studies. Now only one or two seminaries live there.

The only Basillian seminaries left in North America by fall will be in Rochester, N.Y., and Toronto.

Local seminarians of the order will continue their studies as usual but will have accommodation at Assumption High School.

Meanwhile at the diocesan St. Peter's Seminary in London, Ont., seminarians are also becoming fewer every year ...

Back in the Windsor scene, Holy Redeemer College, the Redemptorist seminary at 925 Cousineau Rd., went from 52 seminarians in the late 1950's to 27 seminarians this past term ...

Fr. Egan said residence space for 53 more seminarians remains empty at Holy Redeemer ...

Similar changes in policy of the Basilians is one cause of diminishing numbers of seminarians, Fr. Malley said.

At one time, young men became seminarians after completing high school. Now the order wants them to have bachelor of arts degree or at least be close to graduation.

"This way, they're making their decision at a later age. We had a lot of men get BA's as seminarians then leave the seminary over the last four or five years," he said.

He said money to support these students came from Basilian congregations throughout the

United States and Canada.

Later entrance to the order is an experimental venture to be evaluated in the next three to five years, Fr. Malley said.

He thinks the church should not panic with the present diminishing numbers of seminarians which will lead to fewer priests in the future.

"Maybe we don't need as many priests", he said. "It's a question of facing the problem and making necessary adaptations.

"As I look back I can see the reason for having prepared the place of lay people in the church, God was preparing us for what we call the crisis in vocations."

He said there are 70 Basilians presently stationed in the Diocese of London but as the years go by, there won't be replacements for all of them.

"It doesn't detract from the mission of a priest. Numbers of priests are not the criterion. It's the way we use the members we have, that's important", Fr. Malley said.

Among reasons for the "fall in vocations", he believes, is "the change in our culture. This is the age of social awareness. Students feel that as lay people they can contribute as much, if not more, than as priests."

He cited as an example the peace corps and CUSo (Canadian University Service Overseas) which now handle fields of endeavor which at one time were handled by missionaries only.

He also said new professional jobs available and other ways of financing higher education have contributed to the lack of recruits to seminaries.

"We don't know all the reasons", Fr. Malley said. "Whether we're (Basilians are) harder hit than other religious communities, I don't know."

(Transcribed from the religion page of the Windsor Star, Saturday, May 10, 1969. p. 22. Transcribed from the clipping in a scrapbook in the library of St. Basil's Seminary, Toronto)

Miss Nell Costello
November 15, 1971

95

Vancouver 5, B.C.
Nov. 15/71

Duke Residence
1114 Burnaby St.

Rev. R.J. Scollard, C.S.B.
St. Basil's Seminary
95 St. Joseph St.

Dear Father Scollard:-

Thank you very much for your charming and interesting letter Oct. 16/71.

The news of Father Frank Mallon's trip is a very rewarding and well earned gift; I too found Africa puzzling. Father's high light on the journey will probably be a visit with Father Paul in France.

In reference to your request for information, I could do very much better with a ghost writer. One who would record only interesting items from my rambling memories of our beloved Father (Fish) Murray, Father Laurence Brennan and Father M.V. Kelly.

What we need most today are men of their faith and intelligence. Their chief concern in memory's lane was that they helped the families in our parish - both parents and children to live - and cheerfully - up to their standards of good wholesome and happy lives.

If you could contact by phone or otherwise Mrs. Gus Pape, she could give you very interesting information. Father Kelly had been her confident adviser for many years in the training of her wonderful family.

I remember Father Brennan as a shrewd but a very thoughtful priest; kindness itself to all in his flock. One episode comes very vividly

to my mind. My father was seriously ill, the day Father called to see him; like every youngster all eyes and ears I knew Father was disturbed. The following was his story.

A woman had called on Sunday to borrow five dollars. She gave her credentials which satisfied Father. He promised to order a ton of coal the next morning; and gave her the money. On second thought he decided to investigate and found she had outwitted him. This could not happen today, but the memory of it brings to light the outstanding kindness and generosity of Father to his parishioners.

I am sorry to hear of Father E.J. McCorkell's infirmities. I had met Father several times but had never found him a friendly priest. I admire Father McCorkell tremendously knowing him as one of the many intellectuals of the Basilian Order and for his magnificent biography of Father Henry Carr, which you so thoughtfully sent me; a much treasured copy.

Incidentally a niece of Father McCorkell's is married to a third cousin of mine. His name is Peter Sullivan.

There are four hundred students taking the subject on: The present day Canadian Indians. One of our sister student's asked me to help them to find the books prescribed by the University of British Columbia. It is quite a long list. The Reference Public Library had only one. St. Mark's College not even one and the Oblate Fathers likewise were of no help. Short hand would be a big help to those fortunate enough to have studied it. The University

Miss Nell Costello
November 15, 1971.

97

has them all. Our shops are filled with their modern craftsmanship. Very expensive and to everyone's taste.

I would enjoy to no end having a chat with your brother's mother-in-law. She sounds precious and of having had a very happy life. She knows so well how to grow old gracefully.

The descriptions of the changes in your surroundings are very interesting. St. Basil's Church especially. I can see it clearly in all its isolated majesty.

If I do hear or if something worth while comes to my mind I shall be very happy to let you know.

With apologies for all my scribbling and so little worth while information. Enclosed find a Mass intention for myself.

Very sincerely,

Nell Costello.

(Transcribed from the original in the addressee's possession)

The Owen Sound Sun-Times
Monday, Nov. 22, 1971. page 3.

History is outlined
100th anniversary of St. Mary's
marked with special weekend events

Members of St. Mary's Roman Catholic Church
commemorated the centennial of the opening
of the church over the weekend.

The church was constructed in 1871 under the
pastorate of Rev. Francis Xavier Granottier.
A Gothic structure, the building was modelled
after the parish church of his youth in Val
Fleury, France.

A highlight of the celebration was a centennial
banquet held Sunday evening in the parish hall
and attended by over 200 people.

Rev. Robert J. Scollard of Toronto, secretary
of the Ontario [sic] Catholic Historical Assoc-
iation, revealed that his examination of pub-
lished histories in the parish archives, Basil-
ian Fathers and Hamilton Diocese did not indicate
when the church was opened. It was not until
a recent visit to the Owen Sound Public Library
that, with assistance from the staff, he located
the information he was seeking.

In a bound copy of the Owen Sound Advertiser,
dated Sept. 28, 1871, he discovered an announce-
ment to the effect that the church would be
opened the following Sunday by the Bishop of
Hamilton.

Father Scollard said he noted that in keeping
with Catholic tradition, the announcement
ended with the information that a collection
would be taken up at the close of the service.

Having found that the church opening was Oct. 1, 1871, he visited the Ontario Archives and discovered an account of the actual ceremony in a copy of the Irish Canadian, a Catholic paper published in Toronto between 1863 and 1901.

Referring to a golden jubilee booklet published in 1921, the speaker said he read that the church has a tower and steeple rising 150 feet, topped with a cross 12 feet high.

Father Scollard said that in his sermon at the golden jubilee mass, Father Nicholas Roche said the steeple and the cross were so built that "the mariner far out on the waters, the farmer at his plow and the citizen in the street might see it."

Today it is a landmark visible from many points on the highways leading into Owen Sound.

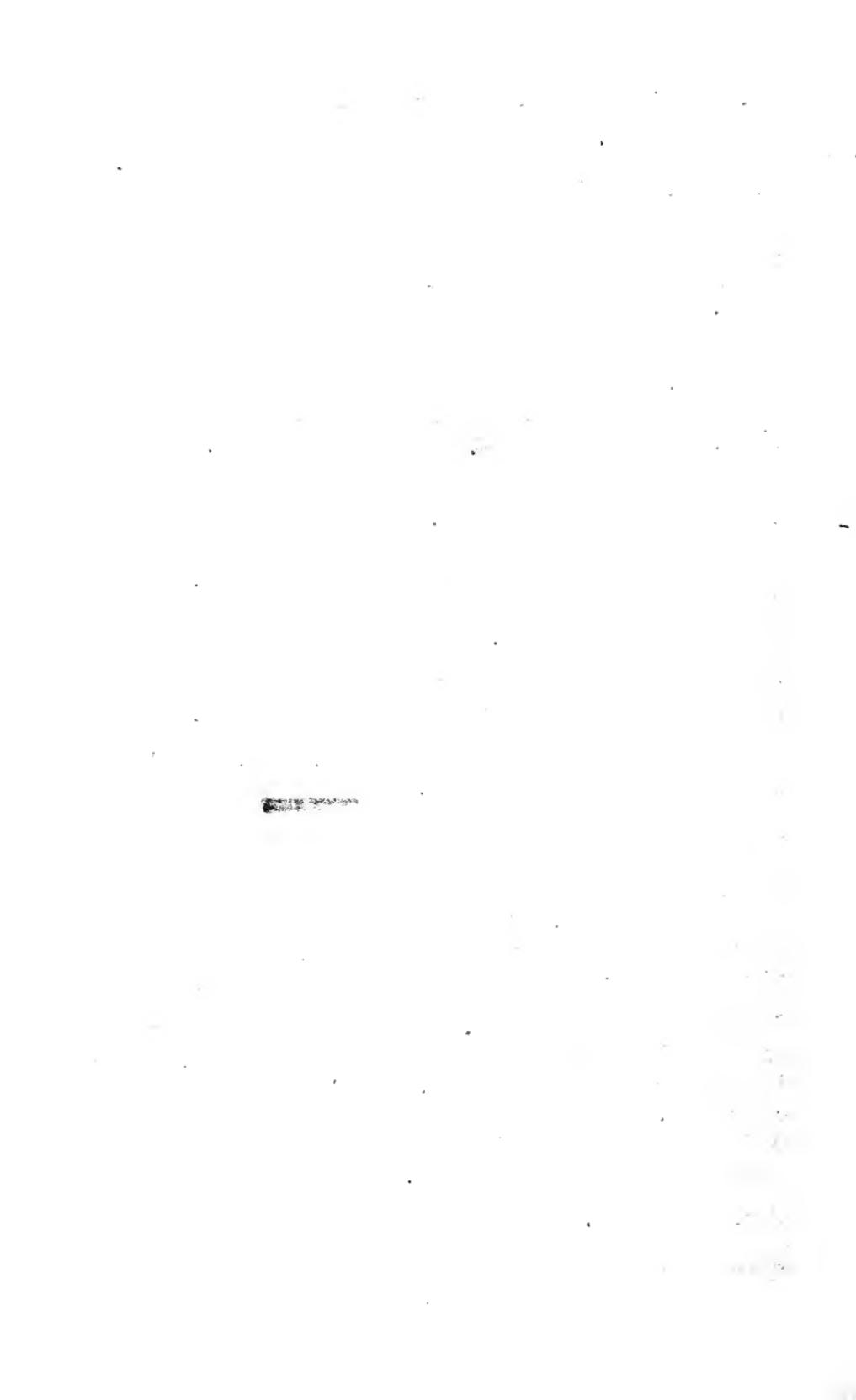
The proper title of the church is St. Mary's of the Assumption Church.

Father Scollard said that in July 1943 he began the publication of The Basilian Annals which is now in its fourth volume with Father Wallace Platt as editor. It is a yearly record that chronicles events in the schools, parishes and missions served by the Basilian Fathers.

"When they were alive, Fathers James Murphy and Donald Beninger were faithful in contributing information about St. Mary's and its mission churches. Thanks to them a printed record of major events is available for the past 28 years" the speaker stated.

Three Diaries.

Among the manuscript sources for the history of



St. Mary's Church, Owen Sound, 1871-1971 100

St. Mary's are three diaries. Father Charles Collins kept one during the year 1920-21 which he called "My Annals of Owen Sound and Missions".

Father Granottier actually served two terms of office, from 1863 to 1887 and from 1890 to his retirement in 1901.

For 30 years of his life he was blind. His advancing age and his blindness led to his retirement but induced his superiors to allow him to remain in the rectory he had built.

After his retirement, Father Granottier remained a further 16 years until his death.

The speaker was introduced by Rev. Thomas Lawlor and thanked by Robert Hurley.

Rev. Vincent Thompson, pastor of St. Mary's parish, said that centennials help to establish identity. He then prayed that during the next 100 years the people of St. Mary's will remain loyal to the church, to Christ and His teachings.

Father Thompson also expressed appreciation to Jack Jerome, chairman of the centennial committee, and the committee.

On behalf of Owen Sound, Mayor Bob Rutherford gave greetings.

In addition to Mr. Jerome members of the centennial committee are Ray Athalde, Clem Slattery, Mrs. Slattery, Mrs. R.J. Ellinghausen, Mrs. E.H. Washbrook, Charles Kelly, Norman Bethune, Mrs. John Rowe, Patrick Walsh, Harvey Sprung, Gerald Hood, Al Reilly, Mrs. John McArthur, Miss Stella Keenan and Miss May McClarty.

Associate priests at St. Mary's are Reverends Thomas Lawlor, J.T. Kelly, Joseph W. Pope, Gerald V. Sharpe and Lawrence M. Janisse.



A highlight of the banquet was the cutting of a three-tiered centennial cake by Mrs. R.J. Ellinghausen. Chairman of the evening activity was Al Reilly.

Other observances on Sunday were a mass of the dedication of the church followed by an hour of hospitality in the parish hall.

In a centennial brochure issued on Sunday evening, more recent data is given.

In 1954 the church was completely redecorated and the statue of Our Lady of the Assumption was placed on the main altar, newly designed to conform with the Gothic structure of the edifice.

Rev. Clifford Crowley was pastor of St. Mary's from 1961 to 1967 and during his sojourn the Credit Union was established.

An outdoor shrine of the Holy Family was erected by Rev. J. Pope in 1963 to enhance the church grounds.

In 1967, Father Thompson was appointed pastor. Since that time the parish has been divided into working zones and a parish council established.

Last year a new organ was installed as a memorial to two of the organists, Miss May Scully (1912-1946) and Mrs. A. Myatt (1952-1964)

Since the turn of the century 20 parishioners from Owen Sound and the "missions" have been ordained into the priesthood. They are Reverends M. J. Pickett, John Traynor, Frank McReavy, John McGuire, Thomas Ash, Francis Ruth, Jerome Ruth, Norbert Ruth, James Hurley, Adrian Record, Cyril Carter, Wilfred Cahoon, John P. Ruth, Stanley Goetz, John McReavy, James Keon, Howard Keon, Raymond Jackson and Thomas McReavey.

Caption under photograph.

Mark 100 Years In Owen Sound - St. Mary's Roman Catholic Church marks 100 years in Owen Sound this year. A special anniversary service was held at the church Sunday with a mass followed by a dinner. Taking part in the service, left to right, Jack Jerome, chairman of the centennial committee; Al Reilly, master of ceremonies for the dinner; Rev. R.J. Scollard, Toronto, secretary of the Canadian Catholic Historical Association; Rev. V. Thompson, pastor at St. Mary's and Charles Kelly, chairman of publicity.

(Transcribed from a newspaper clipping in the possession of Father Dake Batty)

Texas Catholic Herald
Vol. 8, No. 31, December 10, 1971.

Caption beneath a three column picture of St. Mary's Seminary:

Fire from an unknown source ended an era for weather-beaten old St. Mary's Seminary, La Porte, last Friday night. [Dec. 3, 1971] The first diocesan seminary was opened by Bishop Nicholas A. Gallagher in October, 1901, and closed Aug. 31, 1954, when the present St. Mary's Seminary opened in Houston. The picture above, possibly the last one of the structure, was shot in the early fall. (Herald photo by Frank Grizzaffi)

In La Porte

Old Seminary destroyed by fire

by Bob Giles
Herald Civic Affairs Writer

LA PORTE — For more than 53 years her halls were alive with the footsteps and chatter of young men who searched for truth on their journeys to the priesthood. Among such men were the late Msgr. James M. Kirwin, and Msgr. Daniel P. O'Connell.

Then Sept. 1, 1954, the seminarians vacated her grounds for another site at 9845 Memorial Dr., Houston.

In the intervening 17 years the old St. Mary's Seminary was weathered by the sea that surrounded her. Then last Friday on a crisp December night, with overcast skies, a flame from an unknown source flickered a wave of fire that engulfed the four story concrete structure and all that remains today are ashes.

An eyewitness to the fire, Mrs. Henry Luyties, secretary and bookkeeper of St. Mary's parish here, reported that "the original wooden building burned completely, leaving only the encased steel and concrete porches."

Although the old seminary building was adjacent to the parish church, the former did not burn. Mrs. Luyties said, "There was very little wind and the excellent job performed by the 65 firemen from the fire departments from La Porte, Seabrook, Lomax, Shore Acres and Deer Park prevented any church damage."

Sources noted that the cause of the fire is being investigated by the La Porte Fire Department.

Meanwhile, the cold winter wind will caress the ashes and blow them out to sea. And with each ash will go an entrant in the annals of the diocese.

An examination of diocesan annals reveals that for more than 60 years priests who administered the sacraments to the faithful in the diocese were trained for the priesthood outside of the diocese - mostly in the Mid-western states.

And since Christ established the faith, the Church has always made it a salient feature of her policy to establish a priesthood for the people and of the people whenever and wherever possible. Bishop Nicholas A. Gallagher, the third ordinary of the diocese, realizing that a seminary in the midst of the people would be a constant reminder that some are called to the priesthood, tended to stimulate vocations by purchasing the property known as the Sulvan Beach Hotel and several adjoining acres of land here

in the early fall of 1901. The structure was remodelled.

In October, 1901, St. Mary's Seminary, named in honor of the patroness of the diocese, was placed under the direction of the Basilian Fathers. The domestic department was placed in the charge of the Sisters of the Third Order of St. Dominic of Sacred Heart Convent, Galveston.

"When fall came the seminary was ready to open classes", Msgr. Joseph A. Valenta, 85, pastor emeritus of Holy Cross parish, East Bernard, who attended and served on the seminary faculty, vividly recalled in his recollections several years ago. "It was a motley and sparse crowd that reported for the year. I do not recall the exact number of the total attendance, but it seems there were about 30: Three faculty members, four seminarians, 21 students and a Civil War veteran, the faithful old Mr. Fitzgerald with his ever-present 'Sport' the dog. Mr. Fitz, as everyone called him, had every kind of job around the institution from yardman, barnman, milkman, kitchen aide to a kind of "cheer up" buffer between the homesick youngsters and the onesome place. On drab, rainy evenings, since there were no recreational facilities, except dominoes, table games, and Ping-Pong, he would entertain the brood willing with yarn upon yarn about Vicksburg, Dick Dowling and railroading through Arizona and fighting scalping Indians."

Each room in the young seminary had a kerosene lamp filled and trimmed, for study hall and other assembly rooms had a battery of these lamps lined upon a bench in the pantry as replacements.

It was the turn of the century, and, obviously, a barn was necessary and an important item: it housed the means of travel. It sheltered Maude, the fast, trotting black mare, the buggy, milk cows and chickens.

"Back in the peach orchard and the barn was a depression", vividly recalled Msgr. Valenta. "Students used this Happy Hollow for their fraternizing activities: To break the monotony of routine and melt the rigidity of the stern life in college. During the day sports occupied students attention and effort in free time. There was very little to do after supper. It was at this time that they would gather here, start a fire, sneak a smoke and finishing touches on and pass around the delicacies received from home."

Annually the number of students increased so that in the summer of 1906 ground was broken for a new wing which was dedicated March 25, 1908, at which time the bishop celebrated a Pontifical Mass. Special trains from Galveston and Houston brought thousands of representative Catholics to the scene. The late Msgr. Kirwin, rector, St. Mary's cathedral, Galveston, preached the sermon.

In Dec. 11, 1911, diocesan priests undertook the direction of the seminary under the presidency of Msgr. Kirwin.

Bishop Gallagher died January 21, 1918, and the following July 18, of the same year the late Bishop Christopher E. Byrne was appointed fourth ordinary of the See of Galveston. He was installed the following November and an-

nounced in his first sermon to his flock that it would be a primary objective of his tenure of office to endeavor to increase the number of native vocations to the priesthood.

Two years later the original building of St. Mary's was moved to another location and alterations were made.

In 1927, a church was erected in memory of Msgr. Kirwin who served as rector from 1911 until his death in January, 1926.

In 1951 Bishop Wendelin J. Nold invited the Vincentian Fathers to operate the diocesan seminary.

Several years ago Father Francis J. Hynes, C.M., who served as treasurer of the seminary 17 years and now pastor, St. Vincent de Paul parish, Pampa, Tex., recalled, "Rain presented the greatest difficulty because of the leaking roof. The seminarians became skilled in moving around buckets, dishes, pots and pans to catch the water. Some nights they moved their beds out into the hall.

"And the seminary in La Porte still had some outside facilities because there wasn't a sufficient number of bathrooms in the buildings," he continued.

"Then there was the battle with the rats. In 1951, we burned off a field and during the burning the students killed more than 300 rats.

"But there was a tremendous spirit among the seminarians," Father Hynes said. "They were wonderful and co-operative through all this. We turned out many a good priest there even considering the facilities."

Unofficially, more than 500 young men completed their studies for the priesthood at the old St. Mary's Seminary for the Diocese of Galveston-Houston.

And, undoubtedly, for the survivors of those bygone days, news of its demolition by fire will provoke a nostalgic weariness.

(Transcribed from a clipping in a scrapbook at St. Basil's Seminary, Toronto)

Semaine Religieuse du Diocèse de Viviers 109
21 January 1972

Mgr. Clovis Mollier formerly a missionary in Saskatchewan, Canada, has just died at the age of 87 in the hospital of Largentière where he had retired.

He was born at Vinezac in 1885. Pupil at the Petit Séminaire of Aubenas, he entered the Grand Séminaire of Viviers but after his military service at Aix, he finally joined in the Canadian West his compatriot from the Ardèche, Mgr. Albert Pascal, Vicar Apostolic of Saskatchewan, later first Bishop of Prince Albert.

Ordained priest in 1910, Clovis Mollier will devote about 40 years of his life as a missionary in the Canadian West, then being transformed as he relates in his two books of memoirs: "Au Pays du Ranch" and "Les Broussards de l'Ouest".

The severity of the climate will oblige him to return to France where for several years he served the parish of Castéljau. It was there that he wished to be buried.

Three weeks only before entering eternity he was preceded by his brother Eugène Mollier who died on Christmas Day last at the age of 82. He was a Marist Brother and he died at the retreat house of Saint-Paul-Trois-Châteaux after a life entirely devoted to teaching in Catholic schools in different countries.

(Transcribed from a copy in the general archives of the Basilian Fathers, Toronto)

Mrs. Annie Fraser
March 27, 1972

110

Loggievile, N.B.
March 27 - 1972

Dear Father,

Send along the two copies of History of St. Thomas. Hope you enjoy it. We had a number of Basilian Fathers in the early years of St. Thomas in Chatham. James saw Father Jack Spratt in Rochester recently and he was in Chatham a few years ago for the opening of the arena.

My husband knew Father Floyd Crowley very well. I also went to school with his cousin Alberta Ahern and knew his uncle and aunt who lived in Tracadie. So it's nice to know you were ordained with Father Crowley. Just that you know someone from here sort of makes a tie. If you are ever in this part of the country we would like to meet you. We have a son a priest. He is at St. Pius X in St. John at present.

Sincerely yours

(Mrs.) Annie Fraser

(Letter to Father Robert Scollard. Transcribed from the original deposited in the general archives of the Basilian Fathers, Toronto)



Vernon J. Bourke
April 20, 1972

111

638 Laven Del
Kirkwood, Mo. 63122
April 20, 1972

Dear Father Bob:

Thank you very much for writing about Maurice King's death. It's not easy for me to keep up with Canadian news - after 40 years of absence.

I used to see Maurice in the summers, when we had our summer cottage at Goderich, but we sold out a couple of year's ago. Maurice's life was sad: it was very unfortunate that his wife died so young. He talked at times about becoming a priest but I think he was a good judge. Certainly he was one of the most respected members of our class.

Father Ed Garvey drops in to see me (and eat a steak) every now and then. He usually stays at the Cathedral rectory here, for I live twenty miles out of the city. He was here a couple of weeks ago and mentioned that some of the people at St. Mikes were disturbed by a review that I wrote (Review for Religious) of Richardson's book. I do think that some of the theology people at St. Mikes are doing the Church no good.

Bill O'Meara has just retired at the University of Chicago and he has more time to explore Europe.

Again my thanks for your thoughtfulness, Maurice was best man at my first wedding and we have always felt very close. My mother came from Quebec, too.

All the best to you and my other Basilian friends.

Vernon J. Bourke
April 20, 1972

112

Please tell Father McCorkell that I did receive his Christmas card - which had gone astray in the mails.

Vernon Bourke.

(Letter to Father Robert Scollard. Transcribed from the original)

Mrs. Helen M. Walker
St. Basil's Seminary Auxiliary, 1947-1952

113

February 5, 1965.

Reverend and dear Father Kirley:

At a meeting the Executive requested that I write up a History of St. Basil's Seminary Auxiliary and up to the present I have put on paper the beginning and organizing of this Auxiliary and what occurred during my presidential term (November 1947 - March 1952)

I enclose a copy of the same thinking you might be interested in our beginning.

I have suggested that the Presidents who followed me might like to write about what went on during their respective terms and so when further material is ready it will be forwarded to you.

I would appreciate any editing on the enclosed which I know could be very much improved.

All of which is respectfully submitted.

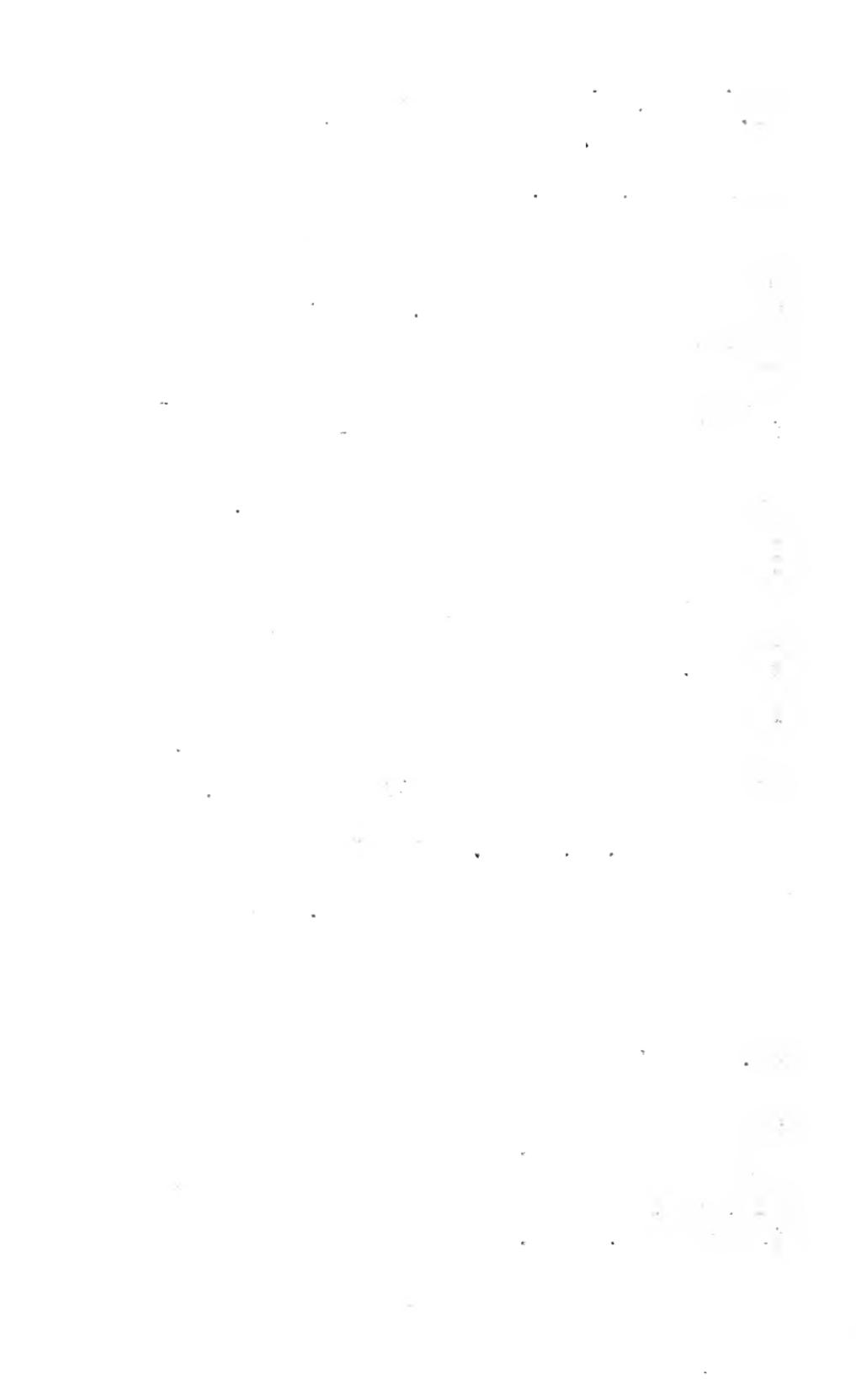
(Mrs. W. Alexi Walker)

HU 1 9811.

* * * * *

ST. BASIL'S SEMINARY AUXILIARY

My remarks are just to keep you informed about what we are doing. I do not know how many of you know that we are endeavouring to write a history of this Auxiliary which was organized in November, 1947.



About two years ago I was asked if I would write a History of the beginning of this Auxiliary - not because of the fact that I could write a better history but because being the first President I would have a better knowledge of what had been done. I have typed about a dozen pages to cover the period I was the President (November 1947 to March 1952) and this represents what was accomplished as a new organization setting up this Auxiliary.

The President who followed me - Mrs. Egsgard - is now busily engaged in writing the history of her term of office (1952-1954) and the Presidents who have followed Mrs. Egsgard I expect will do the same. Up to the present time we have had eight Presidents.

We owe our existence to Rev. E.J. McCorkell, C.S.B. who was then the Superior-General of the Basilian Fathers. He requested Miss Helen O'Loane to invite a few mothers and sisters of Basilian Fathers to a meeting which she held in her home. At this meeting at Miss O'Loane's Reverend Father McCorkell spoke of his plans to form an Auxiliary to the Seminary.

Following that meeting Rev. Father McCorkell wrote a letter to relatives of the Basilian Fathers inviting them to a meeting in Brennan Hall, St. Michael's College, on November 4, 1947, and advising them of his plans of organizing an Auxiliary to St. Basil's Seminary. At that time plans were under way for the building of this Seminary.

At a future meeting perhaps time could be given to the reading of some of the History of St. Basil's Seminary Auxiliary.

Mrs. Helen M. Walker
St. Basil's Seminary Auxiliary, 1947-1952

115

Respectfully submitted. I thank you.

Helen Mary Walker

Mrs. W. Alex. Walker

Toronto

March 25, 1965

* * * * *

ST. BASIL'S SEMINARY AUXILIARY - TORONTO

H I S T O R Y

Mrs. W. Alex. Walker
Historian

St. Basil's Seminary Auxiliary came into being at the request of Very Reverend E.J. McCorkell, C.S.B. In October 1947 Reverend Father McCorkell, then the Superior-General of the Congregation of St. Basil, telephoned Miss Helen O'Loane and requested her to come to see him that evening at St. Basil's Seminary then located at 21 St. Mary Street, Toronto, Ontario.

When Miss O'Loane called on Father McCorkell he described the plan he had in mind which was to form an Auxiliary to the Seminary composed of relatives of the Basilian Fathers. At that time the Basilian Fathers were planning to build a new Seminary on the south side of St. Joseph Street, Toronto, and Father McCorkell stated that the aims and purposes of the Seminary Auxiliary would be to furnish the Chapel in the new Seminary. Father McCorkell requested Miss O'Loane to assist him in forming this new Auxiliary, which she accepted, duly honored.

Two weeks later Father McCorkell was present at the home of Miss O'Loane on Castle Frank Crescent where she had invited the following relatives of Basilian Fathers:

Very Reverend E.J. McCorkell, C.S.B., Superior-General;
Rev. E.J. Lajeunesse, C.S.B., Superior, St. Basil's Seminary;
Miss Angela Mulvihill,
Miss Catherine LeBel
Miss Anne Thomson
Miss Ellen Mallon
Miss Catherine Mallon
Mrs. Charles J. Levery
Mrs. Gregoire
Mrs. C.H. Regan
Miss Frances O'Loane
(Mrs. W. Alex. Walker was out of town).

Father McCorkell explained to the meeting his suggestion of organizing an Auxiliary to the Seminary, which idea met with unanimous approval of all present. After much discussion it was decided that Father McCorkell write a letter to relatives of the Basilian Fathers inviting them to a meeting at an early date.

The following letter dated November 4, 1947, was sent to relatives of Basilian Fathers, signed by Father McCorkell, and read as follows:

"This letter is being sent to you, the mothers and sisters of Basilians in the Toronto area, inviting you to attend a meeting for the purpose of organizing a St. Basil's Seminary Auxiliary. The place of the meeting is Brennan Hall, St. Michael's College, and the date is Wednesday, November 12, 1947, at 8:15 p.m.

"Your sons and brothers have been or are being prepared at St. Basil's Seminary for the priesthood in the Congregation of St. Basil. It will be of great interest to you to know that we are planning to erect a new building, which is badly needed in view of our limited accommodation. We are particularly in need of a new chapel, which is the heart of every Seminary. You can help us in many ways, and I feel sure you will be happy to do so.

"It is now nearly a hundred years since the Basilian Fathers came to Toronto. God has been pleased to bless our work, and has given us many vocations in recent years. They are your sons and brothers. They are doing a great work for the Church, and I invite you to share in it by becoming a member of the St. Basil's Seminary Auxiliary.

"Please note the place of the meeting and the date. If there is a Basilian in your family, a son, a brother, or brother-in-law, you are eligible to become a regular member, and we urge you to come.

"Praying God to bless you always, I remain
Faithfully yours

Very Rev. E.J. McCorkell, C.S.B.
Superior General
The Basilian Fathers of Toronto."

The above meeting was held with Father McCorkell acting as Chairman. Many of the ladies present at the preliminary meeting had in the meantime contacted other relatives who now were present at this second meeting.

Mrs. Helen M. Walker
St. Basil's Seminary Auxiliary, 1947-1952

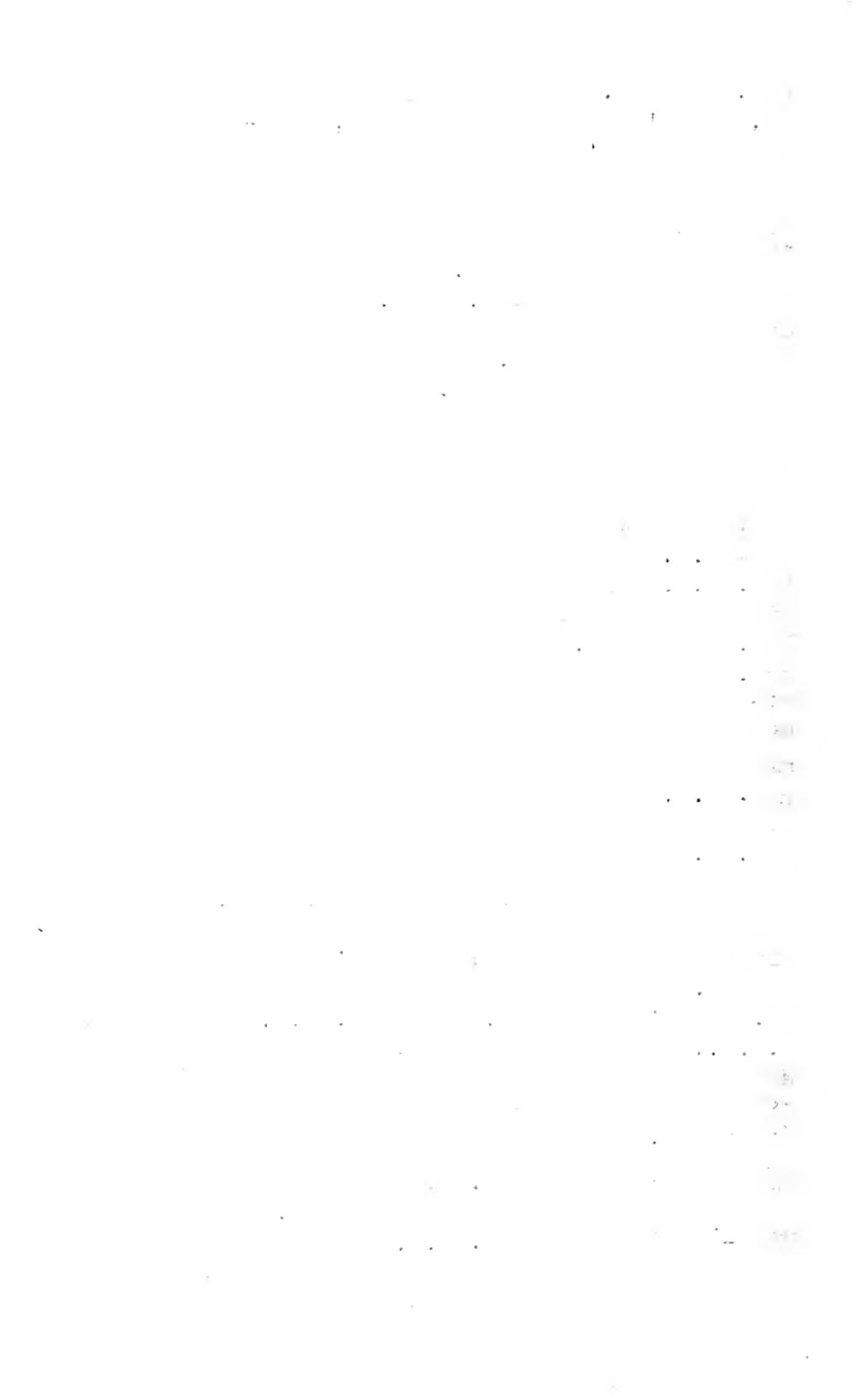
118

At this meeting in Brennan Hall Father McCorkell announced that he had drawn up a slate of Officers for the time being until the Auxiliary was properly organized. He stated that he had tried to reach Mrs. W. Alex. Walker to ask her consent to be the Auxiliary President but was unsuccessful as Mrs. Walker was out of town on a trip with her husband. Father McCorkell then named the following relatives to act in the meantime as Councillors until a proper Executive Committee could be set up:

Mrs. Fred G. Black
Mrs. C.P. Egsgard
Mrs. S.J. Faught
Miss Catherine LeBel
Mrs. Charles J. Lavery
Mrs. Edward Flanagan
Miss Ellen Mallon
Miss Angela Mulvihill
Miss Helen O'Loane
Mrs. C.H. Regan
Miss Anne Thomson
Mrs. W. Alexander Walker

On Thursday evening, November 20, 1947, a meeting of the above named ladies was held in the Library of the old St. Michael's College (Bay and St. Joseph Streets) with the Superior of St. Basil's Seminary, Very Rev. E.J. Lajeunesse, C.S.B., acting as Chairman. Father Lajeunesse asked those present to nominate for the offices of President; Vice-President; Secretary; and Treasurer, which resulted as follows:

President: Mrs. W. Alexander Walker
35 MacLennan Ave.
Vice-President: Mrs. C.P. Egsgard
1384 King Street West.



Secretary: Miss Helen O'Leane
18 Castle Frank Crescent
Treasurer: Miss Angela Mulvihill
1 Heathdale Road.
Councillors: Mrs. Fred G. Black
Mrs. S.J. Faught
Mrs. Edward Flanagan
Mrs. Chas. J. Lavery
Miss Catherine LeBel
Miss Ellen Mallon
Mrs. C.H. Regan
Miss Anne Thomson.

The first meeting of the Auxiliary Executive Committee was held on Sunday afternoon, February 22nd, 1948, at 3 p.m. in the Library of St. Michael's College, Bay Street. The President, Mrs. Alex. Walker, presided at the meeting.

Very Reverend E.J. McCorkell, C.S.B., Superior-General of the Basilian Fathers said the Opening Prayer and gave a short talk, stating that he wished the Auxiliary to work slowly and not be a nuisance financially to the general public. He also said it would be a year or two before the new Seminary building on the south side of St. Joseph Street would be built and that our first obligation would be to furnish the Chapel. Being members of the Seminary Auxiliary would bring relatives of the Basilians closer together and an opportunity of knowing each other better, Father McCorkell stated.

At this meeting it was decided that ACTIVE members of the Auxiliary would extend to mothers, sisters and sisters-in-law of Priests of the Basilian Order. Aunts and Nieces to be

ASSOCIATE MEMBERS. Mimeographed letter to be sent to all Basilian relatives informing them of the formation of the new Auxiliary.

The Treasurer reported a donation of \$50.00 was received for expenses. Father McCorkell stated that St. Michael's College was founded in 1852 and moved to its present site in 1856.

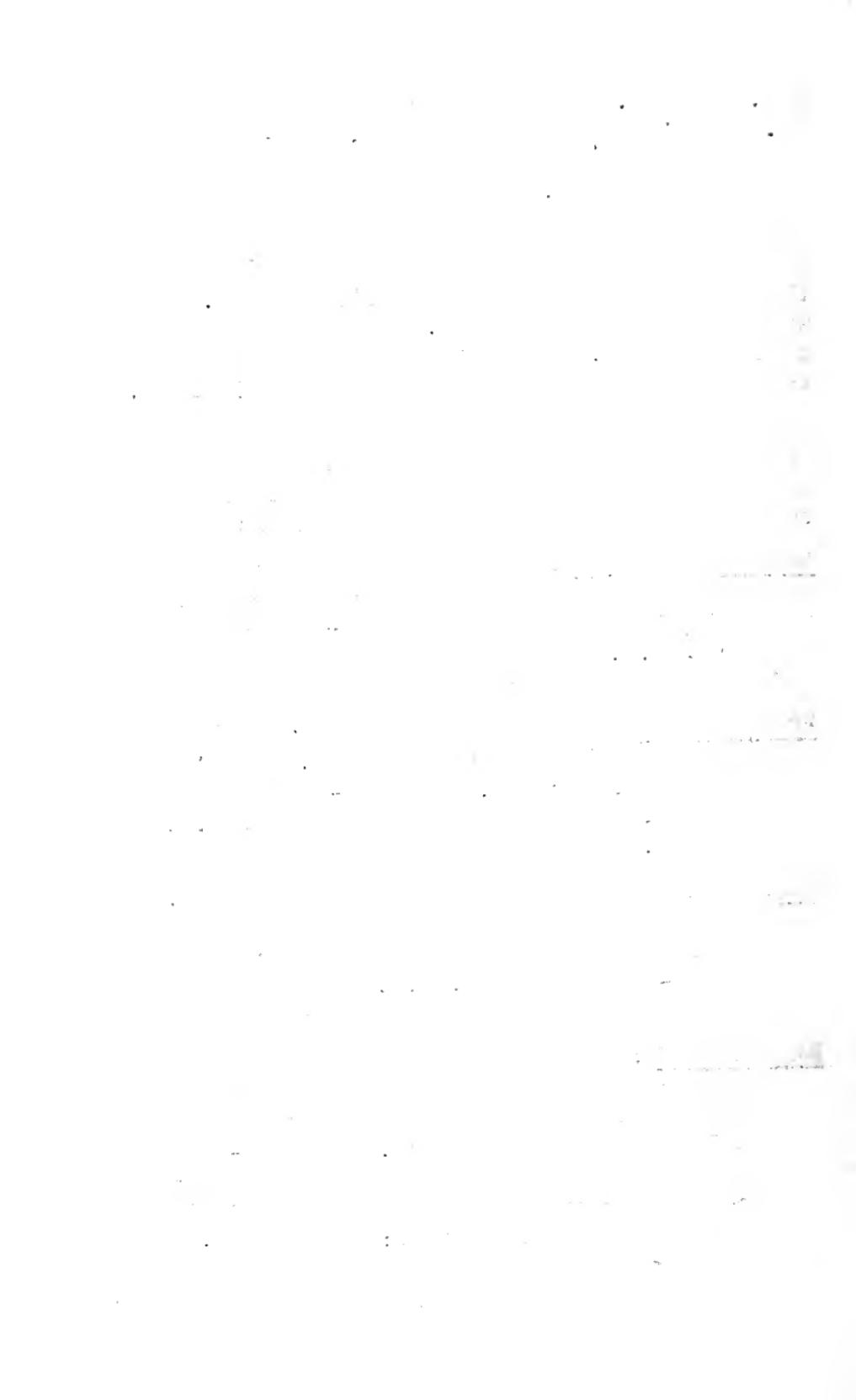
All members of the Executive Committee were present at this meeting and the following Resolutions were duly carried after full and complete discussion on each resolution:

NAME OF AUXILIARY: BE IT RESOLVED that the name of this Auxiliary be determined as ST. BASIL'S SEMINARY AUXILIARY - Moved by Mrs. C.F. Egsgard & seconded by Miss Catherine LeBel;

HEADQUARTERS: That the headquarters of the Auxiliary be designated as St. Basil's Seminary, Toronto, Ontario - Moved by Miss C. LeBel and seconded by Mrs. S.J. Faught;

FEE: That the Membership Fee be fixed at \$1.00 per annum per member such fee to become payable on May 2nd of each year commencing 1948 - Moved by Mrs. C.H. Regan and seconded by Miss Ellen Mallon;

BANK ACCOUNT: BE IT RESOLVED that a Current Account in the name of the Auxiliary be opened with The Canadian Bank of Commerce College and Yonge Branch, Toronto - AND BE IT FURTHER RESOLVED that cheques on said account be signed on behalf of the Auxiliary by any two of: The President



The Vice-President

The Secretary

The Treasurer

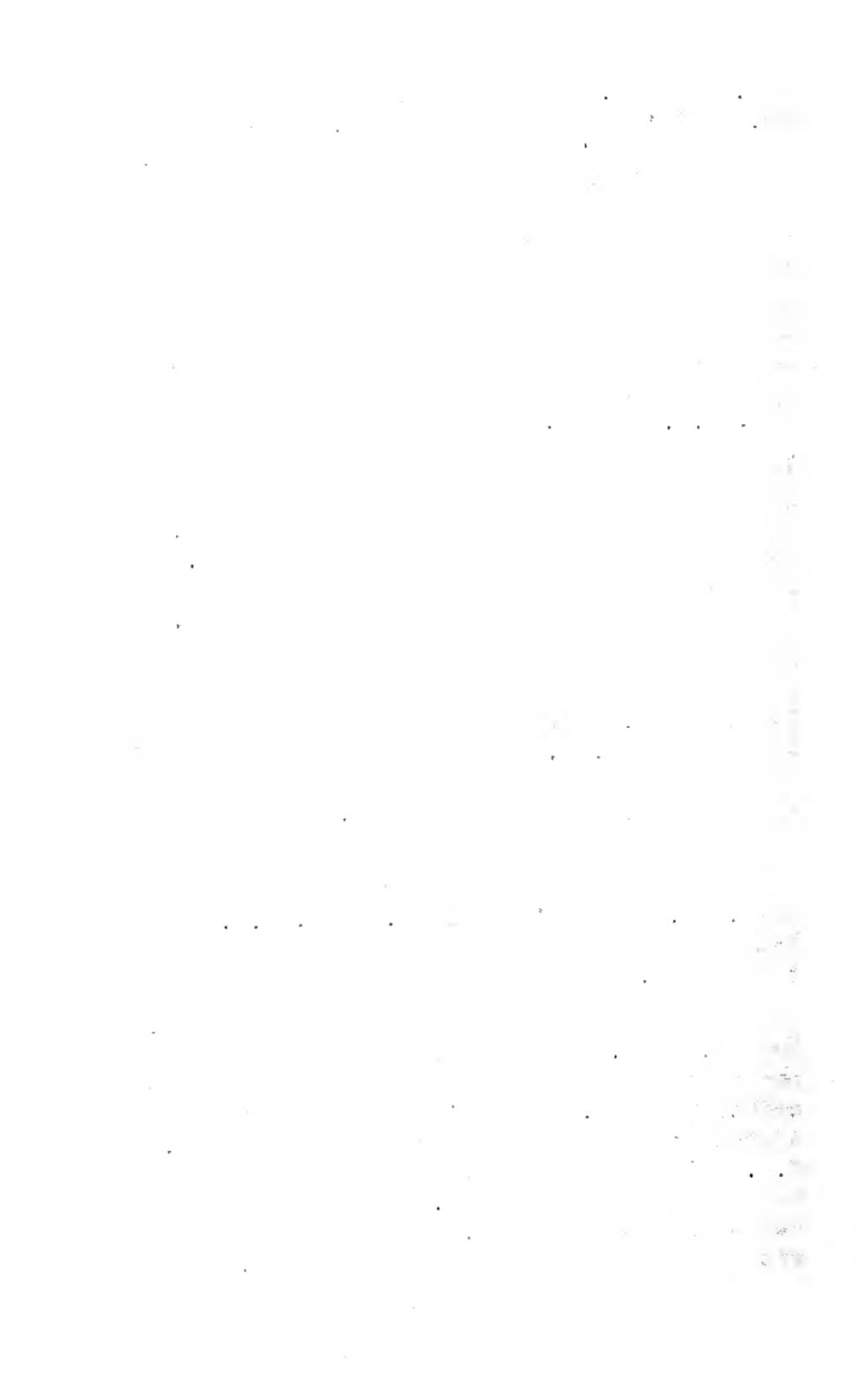
AND BE IT FURTHER RESOLVED that a copy of this Resolution and a list of the Signing Officers be forthwith transmitted to said Bank duly certified by the President and Secretary - Moved by Miss Ellen Mallon and seconded by Mrs. S.J. Faught.

It was decided at this meeting that the objective of this Auxiliary would be to aid in furnishing the chapel in the new Seminary, the building of which would commence in 1949. Furnishings to consist of Linens, Altars, Missals, Vestments, Windows and equipment.

New list of members to be prepared and letters enclosing a reply card applying for membership be sent out, stating the annual fee for membership to be \$1.00. These letters to be sent to all relatives of Basilians as well as relatives of the Scholastics and Novices.

At an Executive Meeting held in March 1948 it was decided to hold a Silver Tea in Brennan Hall, St. Michael's College. Mrs. S.J. Faught and Miss Catherine LeBel graciously consented to convene.

This TEA was held in Brennan Hall on Sunday, May 30, 1948. 950 letters were mailed to prospective members whose names had been received from St. Michael's College (Toronto), Assumption College (Windsor) and Rochester, N.Y. Lists from Texas, Detroit and the West had yet to be heard from. Members of the Executive would assist Mrs. Faught and Miss LeBel with all the preparations for the Tea. Flowers



for the table were donated by Helen Simpson (Florist). Donations at this first Tea amounted to \$275.00, expenses \$33.50, leaving net proceeds of \$240.50.

At a meeting held in January, 1949, it was decided to have a Raffle in connection with the Spring Tea which was to be held on Sunday, May 29th. Arrangements for the Tea would be looked after by Miss Ann Thomson, Miss Catherine LeBel and Miss Ellen Mallon.

Raffle to be attended to by Mrs. Edward Flanagan and Mrs. C.P. Egsgard; Prizes: Mrs. Fred Black; Home Baking: Mrs. C.H. Regan and Mrs. S.J. Faught.

As the Law forbids the drawing of a Raffle on Sunday, it was decided the Draw would take place on Thursday, May 26 and the names of the winners to be announced at the Tea the following Sunday.

Appointments of Conveners were ratified at the January meeting as follows: Publicity, Miss Anne Thomson; Sewing, Miss Ellen Mallon.

The Treasurer reported \$660.14 in the Bank. Father McCorkell suggested the Treasurer change this account from a Current Bank Account to a Savings Bank Account. A motion was carried.

It was announced at this meeting a gift of a Bronze Tabernacle was donated to St. Basil's Seminary by Mrs. and Mrs. Patrick Conway (Toronto) by Rev. Father E.J. McCorkell, C.S.B. At meetings held on April 3, 1949, and on May 9th, plans were finalized re the Tea and Raffle to be held on Sunday, May 29th. The Treasurer reported a bank balance of \$691.79.

It was moved and seconded that the Printer's bill be paid which consisted of 600 letters to Auxiliary members informing them of the forthcoming Tea and Raffle, also 1200 books of raffle tickets.

Mrs. Fred Black reported that all prizes necessary for the Raffle had been obtained. Mrs. W.A. Walker gave an extensive report about these prizes and stated that all prizes must first be offered for sale.

Mrs. C.P. Egsgard as Membership Convener will form a Telephone Committee.

A very successful Tea was held in Brennan Hall on May 29th, 1949. Guests were received by Very Rev. E.J. McCorkell, Rev. E.J. Lajeunesse, C.S.B., Mrs. W. Alexander Walker, and the Conveners Miss Catherine LeBel, Miss Ellen Mallon and Miss Anne Thomson.

At the Executive Meeting held on Sunday, January 8, 1950, the Treasurer reported a bank balance of \$1,417.99.

It is a matter of record that about the same time as St. Basil's Seminary Auxiliary was organized (November 20, 1947) the Martha Guild was organized and for a while much confusion existed in the minds of our Toronto Catholic women who thought the Seminary Auxiliary and the Martha Guild were one and the same group. However it was explained on several occasions that the Martha Guild was attached to Saint Michael's High School and its students, whereas St. Basil's Seminary Auxiliary was interested only in St. Basil's Seminary and its Seminarians.

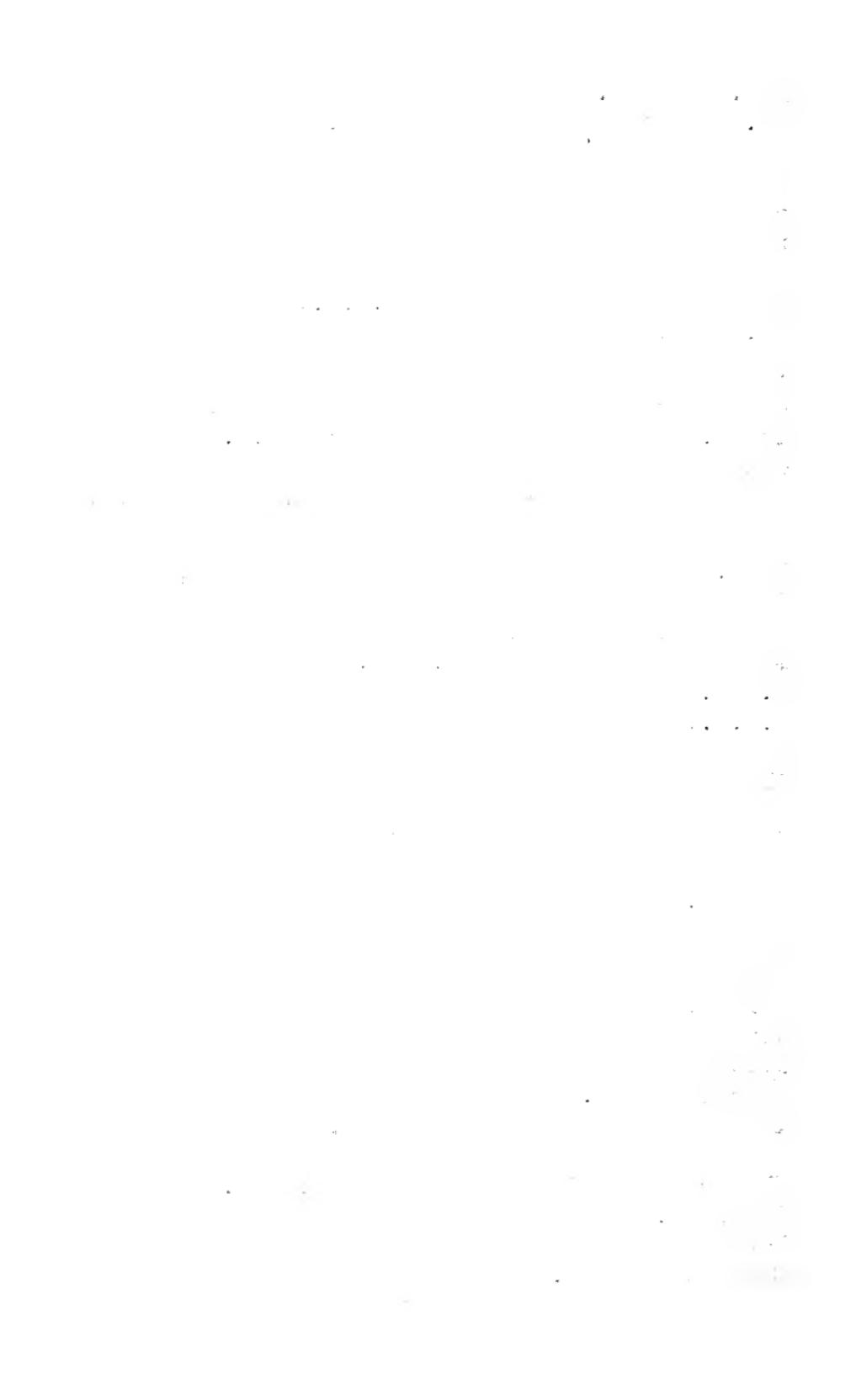
At the January 8th meeting a motion was moved and seconded that a letter of Congratulations be extended to Mr. and Mrs. Fred G. Black on the occasion of the Ordination of their son Reverend Frederick Black, C.S.B., on December 17, 1949.

It was decided that the First General Meeting of the Auxiliary be held on January 24, 1950, in St. Michael's College, at 8:15 p.m. Also decided that a Dessert Bridge be held in Bannan Hall on February 18, 1950, at 1:30 p.m.

The 1st General Meeting was held on January 24, 1950, and only twenty were in attendance, as it had been a very stormy day and evening. The Chaplain, Rev. E.J. Lajeunesse, C.S.B., introduced the Guest Speaker, Rev. George Flahiff, C.S.B. (Now The Most Reverend George Flahiff, C.S.B., Archbishop of Winnipeg, Manitoba). Father Flahiff spoke on the important part the Altar meant in the Catholic Church. Father outlined from the beginning of the Catholic Church right down to our time how the altar was the most important part of the Catholic Church.

Reverend Father Flahiff on behalf of all those present was thanked by the President, Mrs. Walker. Mrs. Walker was sure all present had benefitted from the information given them about the building of the new Seminary to be erected on St. Joseph Street and particularly the Chapel and its furnishings.

The Dessert Bridge was held at 1:30 p.m. on Saturday, February 18th, 1950, i.e. the Saturday before Ash Wednesday that year. Ice cream and Cake was served.



The net receipts of the Dessert Bridge was \$421.00 - the total disbursements amounting to \$50.00.

At the general meeting held previously the President brought to the attention of the meeting the small amount expended \$200.00 holding teas, bridges, raffle (3 teas, raffle and 2 Bridge parties) - and average of \$35.00. In this \$200. was included printing raffle tickets, postage, maid service, etc. Each year tables and chairs have been loaned free of charge and also having the capable services of the Semarians, the Auxiliary had been able to keep expenses to a minimum. Members also assisted with donations of food.

At the Executive Meeting held on Sunday, March 21, 1950, the Treasurer reported a bank balance of \$1,839.93.

It was decided that the following be purchased for the use of the Auxiliary:

1 gross of China cups and Saucers by Mrs. C.P. Egsgard;

Prices of Tea Towels and also Bridge Table Covers be obtained;

Purchase of Spoons be made by Mrs. Lavery and Mrs. Flanagan.

The Silver Tea to take place in Brennan Hall on May 22, 1950, from 3 p.m. to 6 p.m. with Mrs. C.P. Egsgard as Tea Convener.

Mrs. C.H. Regan and Miss Ellen Mallon moved and seconded that Invitations be sent to all members and friends of the Auxiliary to the Tea on May 22, 1950.

Rev. Father Lajeunesse, C.S.B., Superior of St.

Basil's Seminary and the Auxiliary Chaplain announced that Ordinations would take place in St. Basil's Church on Thursday, June 29th, 1950.

On June 29, 1949, members of St. Basil's Seminary Auxiliary with assistance from the Seminarians under Rev. Mr. Stokes, C.S.B., convened a reception for the newly ordained Basilians in Brennan Hall, immediately following the church ceremony. Pouring coffee were the President, Mrs. W. Alexander Walker and Mrs. Charles H. Regan (the mother of two Basilians) [sic. mother of 3] Members of the Executive of the Auxiliary assisted. This custom has been observed ever since then following Basilian Ordinations. This annual and sometimes semi-annual reception is financed by the Seminary or Seminarians. The Auxiliary merely assist with the arrangements for the reception, ordering and serving of the food.

The Ordination Reception on June 29, 1950, was convened by Mrs. Charles J. Lavery and Mrs. Edward Flanagan in Brennan Hall for seventeen newly ordained Basilians, and their families and friends.

At a special meeting held on April 25th it was decided that the Spring Tea be held on Sunday May 29th, 1950, instead of a week earlier. Each member of the Executive was to be responsible for donation of six dozen small cakes. The proceeds of the Tea amounted to \$265.25.

Pouring Tea were Mrs. C.H. Regan, Mrs. A.J. McDonagh, Mrs. Charles Knowlton, Mrs. Walter J. Dunbar, Miss Jennie Gilkelly, Mrs. Russell Morin, Miss Antoinette Bauer, Miss Kathleen Meader,

Miss Phyllis McGahye, Mrs. Harry Hatch, Mrs. George McNamara, Mrs. McDonald, Mrs. E. Conway and Mrs. J. Fields.

An executive meeting was held on November 20, 1950. The Treasurer submitted her report showing a bank balance of \$2,326.03 after payment for china, spoons and forks, also kitchen towels and bridge table covers (100).

Rev. Father Lajeunesse, C.S.B., reported Altar Linens had been made under the capable direction of Mrs. Field (St. Basil's Church) and also Missals had been purchased and Altar Linens costing \$385.86 and it was moved that these accounts be paid.

Membership Convener (Mrs. Egsgard) reported 263 paid-up members and 321 non-paid members.

In order to avoid confusion with the Martha Guild of Saint Michael's College High School, it was moved and seconded that St. Basil's Seminary Auxiliary would hold any activities either in Brennan Hall or Carr Hall or any of the buildings in the vicinity of the Seminary on St. Joseph Street, Toronto.

Miss LeBel and Mrs. Black moved and seconded a motion that a Bridge and Home-bake Sale be held in Brennan Hall on January 13, 1951. The Bridge Committee to be composed of the President, Mrs. Walker and members of the Executive Committee and that the refreshments consist of buttered fruit bread and tea - each of the committee to supply four loaves of buttered fruit bread.

A letter was read from Mrs. Watson of "Staines Florists" who had supplied a beautiful centre-piece used on the main table at the Reception on June 29th; also a letter from Rev. E. Malley,

C.S.B., who as a Seminarian had been in charge of the party, thanking the members for its efficient and kind attention on that day; and a letter from Mrs. Kelly, mother of Father Kelly thanking the Auxiliary for its kind assistance at this special time.

The Annual Bridge was held and proceeds amounted to \$420.99 with expenses of \$41.54.

At this time we record the death of the father of Mrs. Egsgard, our Vice-President, for whom a High Mass of Requiem was celebrated by the Chaplain, Rev. E.J. Lajeunesse, C.S.B., at the Seminary.

On January 31st, 1951, an Executive Meeting was held at which the President, Mrs. W.A. Walker announced the Third General Meeting would be held in Brennan Hall, St. Michael's College, on Wednesday evening, March 7th, 1951. This meeting was held at the home of Mrs. Walker, 35 MacLennan Avenue, Toronto.

The Treasurer's report shewed a balance in the bank of \$2,36.51.

The Chaplain and the Sewing Convener reported on purchases made by them and motion was made that these accounts be paid.

The 3rd General Meeting held in Brennan Hall on March 7th, 1951, at which about 40 were present.

The President read her report giving a resumé of the activities of the Auxiliary since its inception and expressed her sincere appreciation of the deep interest taken by members in the work of the Auxiliary.

The Treasurer (Miss A. Mulvihill) gave her report as follows:

Total Receipts (1948-1951)	\$3,392.54
Total Disbursements (1948-1951)	1,138.64

Balance in Bank as of March 1, 1951 \$2,253.90

The Sewing Convener (Miss Ellen Mallon) reported the following articles were purchased:

60 Vestments - 12 sets of 5 colors.

48 Amices

24 Albs

Altar Cloths

Linens all to be used in the Seminary Chapel.

Mrs. C.P. Gogain and Mrs. Field of St. Basil's Parish meet every Monday afternoon for two hours and sew for the Seminary. Father Lajeunesse asked that a letter of thanks be sent to this group.

Mrs. Eggard reported on paid-up membership, 293 this year.

Very Reverend E.J. McCorkell, C.S.B., Superior-General of the Congregation of St. Basil, addressed the meeting. Father McCorkell reviewed the history of St. Basil's Seminary from its early days and traced the gradual growth of the number of scholastics in attendance which now number about one hundred and fifty. He showed the urgent need for a building exclusively devoted to the education of Seminarians. He also gave an insight into the problems now confronting the Community and expressed not only hope but the assurance that the new St. Basil's Seminary would be ready for occupancy in September, 1951.

The President, Mrs. Walker, thanked Father McCorkell.

The President brought to the attention of the meeting that in the letter forwarded to them of this meeting they were advised that either the present officers and councillors would be confirmed in office at this meeting, or an election would be held. The President then called on Father McCorkell, the Superior General of the Basilian Fathers to act as Chairman at the meeting.

Father McCorkell spoke on elections and the make-up of a Constitution which he would endeavour to set up soon.

After considerable discussion it was moved by Mrs. Chas. P. McTague and seconded by Mrs. Kelly -

~~THAT THE PRESENT EXECUTIVE SHOULD BE CONFIRMED IN OFFICE FOR ANOTHER YEAR, AND THAT FOUR COUNCILLORS BE ADDED TO THE EXECUTIVE COMMITTEE.~~

This motion was carried. The four new councillors added were: Mrs. William J. O'Brien, Mrs. Martin O'Grady, Miss Gertrude McGarity and Miss Phyllis McGahey.

Date set for Annual Meetings - March in each year.

Also decided that Officers would be eligible to hold office for a period of two years - Councillors unlimited term.

Mrs. Edward Flanagan and Mrs. S.J. Faught appointed Conveners of the Spring Tea to be held on Sunday, May 27, in Brennan Hall.

Mrs. Fred Black appointed Convener of Ordination Reception to be held on June 29, 1951, in Brennan Hall.

Early in May, 1951, the new building of St. Basil's Seminary was in course of erection on

St. Joseph Street, and it was suggested by the Chaplain and Superior of the Seminary, Rev. E. Lajeunesse, C.S.B., that the President, Mrs. Walker, send a letter to all members of the Auxiliary advising them of this fact and suggesting that perhaps they would like to donate a sum of money to purchase chapel furnishings, pointing out that \$300.00 would be sufficient for one of the sixteen altars to be erected in rooms adjoining the main Chapel, and that other furnishings for the Chapel would cost approximately less. The main altar of the Seminary Chapel had been donated by Mr. Frank G. McCarthy an uncle of the Misses O'Loane, and Father O'Loane, C.S.B.

Letters were sent to all members and immediately the response was most encouraging. The first donor was Mr. John M. Lalor, an old parishioner of St. Basil's Parish, who wished to donate an altar in memory of the late Rev. Laurence Brennan, C.S.B., a former pastor of St. Basil's.

The following donated altars:

Mr. John M. Lalor - in memory of Rev. Laurence Brennan - "St. John Bosco" or St. Lawrence"
Mr. and Mrs. W. Alex. Walker - in memory of Todd family - "St. Anne"
Mr. and Mrs. Wm. P. Bayley - memory of son, Francis - "St. Francis"
Miss Mary C. Orr - memory of Lillian and May Orr - "St. Augustine"
Mr. and Mrs. Arthur J. Holmes - thanksgiving - "Ste. Teresa"
Rt. Rev. Mons. Wm. A. Egan, Pastor Our Lady of Perpetual Help Parish - "St. Basil"
Mr. Joseph Garvey - memory of Rev. Wilfrid Garvey, C.S.B. - "Sacred Heart of Jesus"



Mrs. Helen M. Walker
St. Basil's Seminary Auxiliary, 1947-1952

132

Miss Jennie Gillooly - thanksgiving - "Our Lady of Victory" or "Blessed Virgin" Ave Maria
Mrs. Sam Crowell - memory of Rev. Thomas Moylan,
C.S.B. - "St. Thomas"

Mrs. Michael Sansome (Hamilton) - memory Rev.
M.J. Pickett, C.S.B. - "St. Michael"

Misses Frances, Anne and Helen O'Loane -
memory of parents - "Sts. John and Theresa"
The Kelly Relatives - memory Father M.V. Kelly,
C.S.B. - "St. Joseph".

Mr. and Mrs. Arthur Kelly - memory of Mr. Justice and Mrs. H.T. Kelly - "St. Dominic"

Miss Andrews, per Rev. Father Carr, C.S.B. -
"Canadian Martyrs"

Mrs. John Bucher, per Rev. Father Bondy, C.S.B.
- "St. Anthony"

Mrs. Harry Hatch, memory of Carr and Hatch
family - "St. Charles"

Other Chapel furnishings:

Miss Anne Creede (Detroit) memory Creede family
- Ostensorium.

Mrs. Frank Sheehan (Ithaca, N.Y.) \$1,000.00 for
Stations of Cross.

Bronze Tabernacle from Mr. and Mrs. E. Conway
(Toronto), Father John T. Conway's parents.

Mrs. William J. O'Brien - memory of six sons -
\$125.00

Mrs. Orsini in memory of Orsini family \$100.00

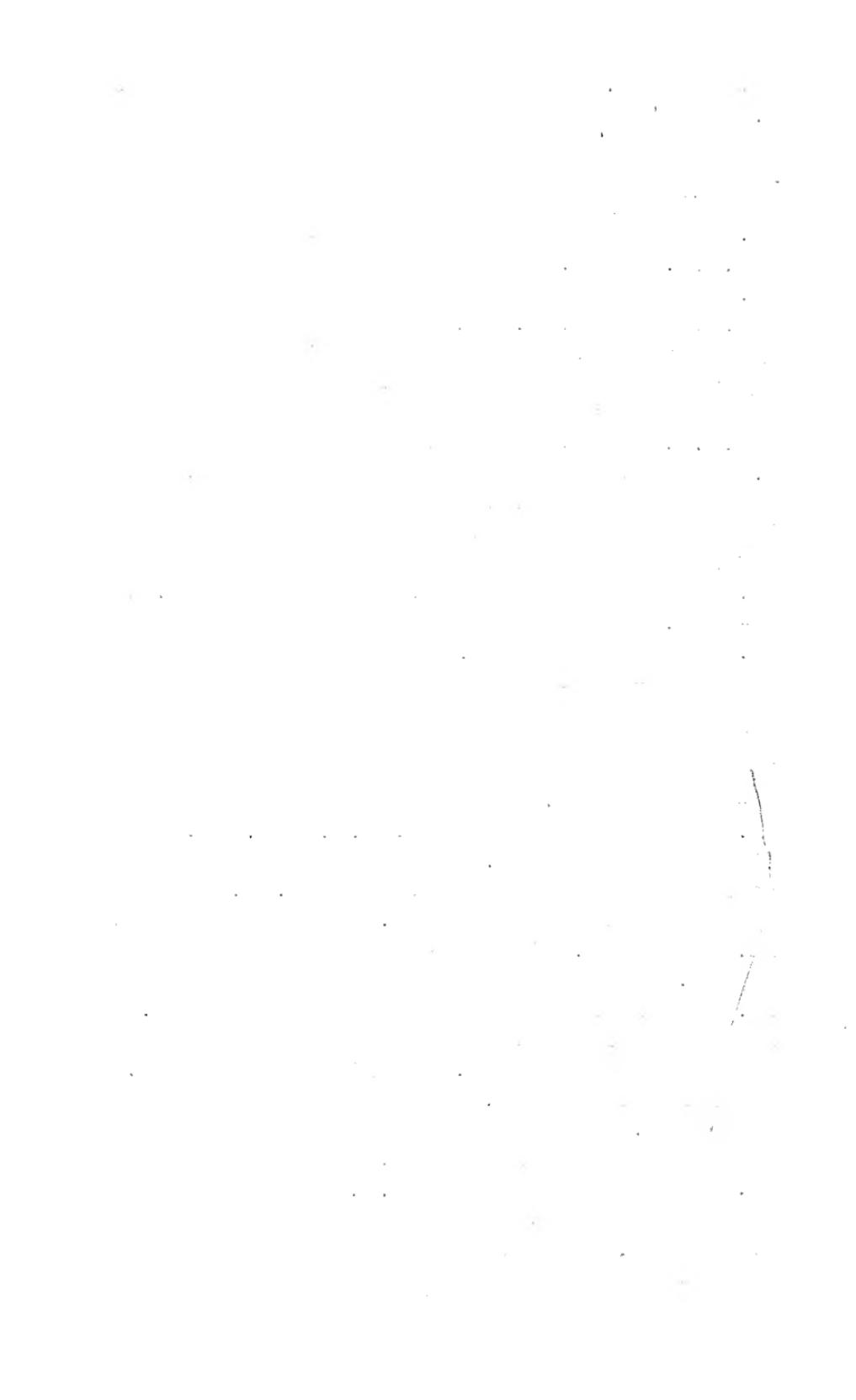
Miss Ellen Fleming, whose parents were the
first married in St. Basil's Church - \$50.00

Miss Mary Brown \$200.00 which purchased the
Sedilla.

The Chasions of Calgary \$25.00

Mrs. Poluikis (Rochester, N.Y.) Statue of
Blessed Virgin.

Mr. and Mrs. Donoher (Toledo, Ohio), Sanctuary
Lamp.



Mrs. Helen M. Walker
St. Basil's Seminary Auxiliary, 1947-1952

133

Miss Phyllis McGahey, donation of \$100.00
Mr. and Mrs. Elmer (parents of Fathers Lawrence
and Richard Elmer, Detroit) Service Tables
Mrs. T. Glynn - Service Table
Holy Rosary Parish - Vestery Cupboards
Sister Immaculate Heart (Good Shepherd Convent,
Windsor) and sister of Rev. Gerard Todd,
C.S.B., sent three amices.
Mr. Gardner (Detroit) \$50.00
1 Ciborium donated.
1 Bishop's Chair, and many other donations.

The above donations were reported on by the
President at a meeting held at the home of the
Vice-President, Mrs. C.P. Egsgard on September
4th, 1951.

This meeting was called primarily to extend
congratulations and to make a presentation to
the President Mrs. W. Alexander Walker. Mrs.
Walker told of the presentation to her on July
12, 1951, of the Papal Honor "Pro Ecclesia et
Pontifice" Cross by His Eminence James Charles
Cardinal McGuigan, Archbishop of Toronto, in
the Chapel in the residence of the Cardinal,
Old Yonge Street, York Mills. On behalf of the
Auxiliary Executive Committee Rev. Father La-
jeunesse, C.S.B., presented to Mrs. W.A. Walker
a very beautiful Rosary and in a few well chosen
words congratulated Mrs. Walker on attaining
this high honor which had been well earned by
her for her work over many years for "For the
Church and Pope". Mrs. Walker thanked Father
and the Executive for the beautiful gift.

Miss Angela Mulvihill, Treasurer, reported a
bank balance of over \$10,000.00 which included
the many donations, and for which amount pay-
ment was made to the Basilian Treasurer.

R v. Father Lajeunesse, Chaplain, reported 8 Chasubles (French White, Red, Green, Black and Purple) had been purchased, the cost of which amounted to \$916.00; also that a Chasuble, Cope, Tunic, Dalmatic and Stole were purchased costing \$1240.00, for which a cheque was issued.

The Membership Convener reported that 210 members paid their fee for 1951.

Mrs. Fred Black was thanked by Father Lajeunesse for the very successful reception given the newly ordained priests, their relatives and friends on June 29, 1951, in Brennan Hall.

Father Lajeunesse stated the Seminary would be opened on or about November 25, 1951; and also that Rev. E.J. McCorkell, C.S.B., Superior General of the Basilian Fathers would inform the President, Mrs. Walker, the manner of the reception. The new Seminary address would be 95 St. Joseph Street, Toronto 5, Ontario.

Mrs. Egsgard invited all to remain an hour or two and so very graciously had a very delightful party which was thoroughly enjoyed by all. The Executive thanked Mrs. Egsgard for her hospitality.

A special Executive Meeting was held in the Library of the new Seminary building, 95 St. Joseph Street, Toronto 5, on Friday evening, November 9th, 1951, when the President, Mrs. Walker, advised the meeting about eight members had found it impossible to be present owing to previous engagements.

The Treasurer's report was presented showing a balance in the Bank of \$2,856.97

Mrs. Egsgard in her report stated that 94 letters were sent to relatives of the new Seminarians and 33 replies received, one member sending cheque for \$10.00. 259 paid-up members.

Very Rev. E.J. McCorkell, was present and advised the meeting that His Eminence, James Charles Cardinal McGuigan, Archbishop of Toronto, would bless the Chapel in the new Seminary on November 21st, and that the Community planned that on Sunday, November 25th Open House would be held from 2 to 5 p.m. Father McCorkell also stated that the Basilian Fathers had decided that they wished to welcome all their friends on that day and did not wish us to have any funds collected, or basket visible for any money.

Miss Thomson, Publicity Convener, to arrange for news item in the Press and Catholic Register, extending invitations to all to inspect the new St. Basil's Seminary at 95 St. Joseph Street, Toronto. Anouncement would also be made in parish pulpits re the formal opening.

The Auxiliary decided to serve Tea and small cakes in the Seminary Dining Room and supply the refreshments for the occasion. Miss McGarrity kindly consented to convene the Tea with Miss Ellen Mallon as Co-Convener. Several names were suggested as the Purers and the President was asked to attend to this matter.

On November 12th the following letter was mailed to all members, relatives and friends of the Basilian Fathers:

"We want to express our sincere thanks for the generous response accorded our letter of last

May requesting donations for the various furnishings for the chapel of the new St. Basil's Seminary. We regret that some who wanted to donate altars had to be disappointed - the number was limited to sixteen. We are happy to announce that the Chapel will be completed this week. It will be blessed by His Eminence Cardinal McGuigan on November 21st, the Birthday of the Basilian Community.

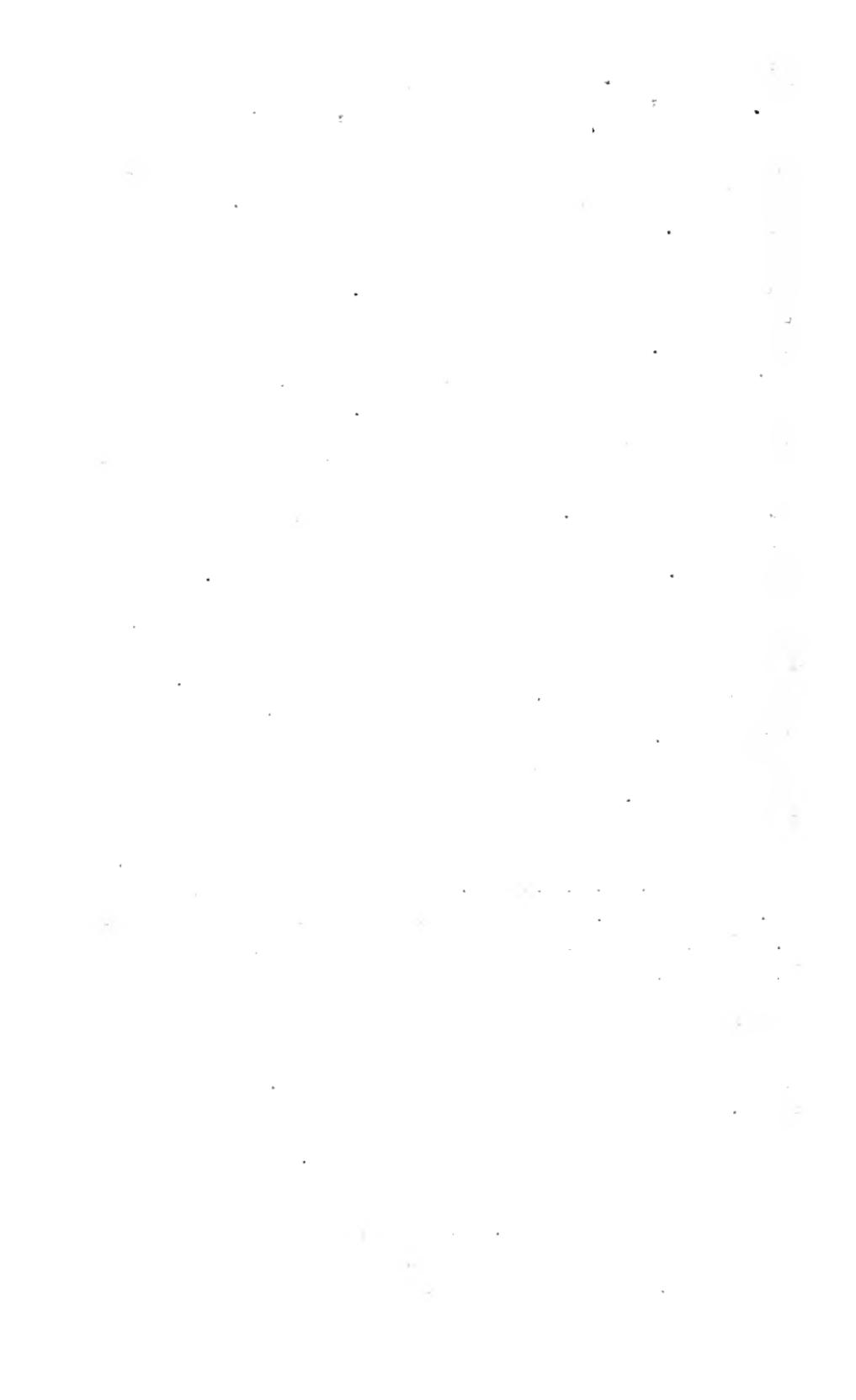
"The following Sunday afternoon, November 25th, from 2 until 5 o'clock there will be Open House at the Seminary. It will be an occasion for you and your friends to visit all parts of the building. The Auxiliary will serve tea.

"Now that the Chapel is nearly all furnished, the Auxiliary will devote its immediate efforts to help furnish the rooms of the Seminary. To furnish a student's room costs \$150, a Priest's room \$250. These donations will be acknowledged by an engraved plaque to be placed on the door of the room. If you wish to donate or can obtain a donor for one of these furnishings, you are requested to communicate soon with Rev. E.J. Lajeunesse, C.S.B., St. Basil's Seminary, 95 St. Joseph St., Toronto 5, Canada, or with Mrs. W. Alex. Walker, 35 MacLennan Avenue, Toronto 5, Canada.

"Thank you for your encouragement in the past and hoping to have the pleasure of meeting you at the Seminary on Sunday afternoon, November 25th, I remain

Faithfully yours,

(Signed) Helen Mary Walker
(Mrs. W. Alex. Walker)
President,
St. Basil's Seminary Auxiliary"



On Sunday afternoon, November 25th, 1951, the new Seminary was formally opened to the public when an Open House party was held, and over 1,700 (seminarian clocked each visitor) guests were received and served refreshments kindly donated by Auxiliary members. Miss Gertrude McGarity and Miss Ellen Mallon successfully convened this party. The T. Eaton Company kindly donated a Lace Tea cloth for use by the Auxiliary.

In response to the letter written by the President, Mrs. Walker, of November 12th, 1951, to all members of the Auxiliary re donations towards furnishing of Priests' and also Students' room in the Seminary, each of the following donated \$250.00:

Mr. and Mrs. Julius Poluikis and son Henry of Rochester, N.Y.

Mr. and Mrs. William G. Klem and family of Rochester, N.Y.

The C. Lajeunesse Family of LaSalle, Ontario.

Mr. and Mrs. E. Orsini of Toronto.

Mr. and Mrs. E.J. Bauer of Waterloo and Kitchener, Ontario.

Mrs. H.C. Hatch of Toronto, Ontario.

Mr. and Mrs. W.H. Irwin of Houston, Texas, USA.

Mrs. John L. Bucher of Toronto, Ontario.

Mrs. Norah M. McGewan.

Rt. Rev. Monsignor Wm. Egan, Pastor of Our Lady of Perpetual Help Parish, gave about \$350 towards Father McCorkell's rooms.

Altar Society of Assumption Parish, Windsor, Ont.

To furnish the students' rooms each of the following gave \$150.00:

Mr. and Mrs. George Kassman.

Mr. and Mrs. J.A. Mulvihill.

Miss Eleanor Hunsaker.
Mr. and Mrs. Arthur Holmes.
Mr. and Mrs. Leo Fitzpatrick and family.
Mr. Frederick H. Sohn of Rochester, N.Y.
Mr. Eugene A. LeBel of Toronto.
Mr. and Mrs. Charles Connolly of Toronto.
Mr. and Mrs. R.J. Reilly.
Mr. and Mrs. N.J. Gibbons of Detroit, Mich.
Mr. and Mrs. R.J. Vachon.
Dr. and Mrs. Chas. E. Knowlton of Toronto.
In Memory of Father Austin D. O'Brien.
Mr. and Mrs. T.J. Hanrahan of Halifax, N.S.
In memory of Agnes O'Boyle Embser, donated by
the J.W. Embser family of Wellsville, N.Y.
In memory of J. William Embser, donated by the
J.W. Embser family of Wellsville, N.Y.
Mr. and Mrs. W. Scott of Houston, Texas.
Miss Mary Kehoe.
Miss Vincenta Poluikis of Rochester, N.Y.
Mr. and Mrs. Frank Dempsey of Toronto.

An Executive Committee meeting of the Auxiliary
was held in the Library of the new St. Basil's
Seminary, on Sunday, February 10, 1952, with
the President, Mrs. W.A. Walker, presiding.

Rev. E. Lajeunesse, C.S.B., Superior of St.
Basil's Seminary opened the meeting with prayer.

Members attending were - Mrs. C. Egsgard, Vice-
President; Miss Helen O'Loane, Secretary and the
Treasurer, Miss Angela Mulvihill. Councillors
and Conveners in attendance were: Mrs. Martin
O'Grady, Mrs. Charles Lavery, Mrs. Edward Flan-
agan, Mrs. S.J. Faught, Mrs. Fred Black. Miss
Catherine LeBel, Miss Ellen Mallon, Miss Ger-
trude McGarity, and Miss Anne Thomson.

Mrs. Walker congratulated Father Lajeunesse on
the beautiful Chapel in the new Seminary.

Father Lajeunesse replied and thanked all the members of the Auxiliary for their excellent work. Father also reported that receipts for Altars, Monstrance, Statues, Ciborium and Bishop's Chair amounted to: \$7,175.00

Priests rooms furnished and
Students rooms furnished 5,825.00

Equipment and Furnishings,
total for year \$13,000.00

Mrs. W.A. Walker, President, announced that Very Reverend E.J. McCorkell, C.S.B., Superior General of the Basilian Fathers, would address the Annual Meeting to be held Wednesday, March 12th, 1952, at 8:15 p.m. in Brennan Hall.

It was moved by Mrs. Black and seconded by Mrs. Egsgard that notices of the annual meeting be sent to all members and that a telephone committee be formed so that all members be reminded of the General Meeting.

The Fourth General Meeting of St. Basil's Seminary Auxiliary was held in Brennan Hall (St. Michael's College) on Wednesday evening, March 12th, 1952.

The President, Mrs. W.Alex. Walker, presented her report from March 7, 1951, to March 12, 1952, stating that four Executive Meetings had been held; \$13,000.00 had been raised and used towards the acquisition of chapel equipment and furnishings, including 16 Altars, a Chalice, Service Tables, Friedieu, Monstrance, Sanctuary Lamp, Sedelia, Cruet Stands, two statues (Blessed Virgin Mary and St. Joseph), etc. Receipts from other sources enabled our Auxiliary

Mrs. Helen M. Walker
St. Basil's Seminary Auxiliary, 1947-1952 140

to provide funds for the purchase of altar linens and Mass Vestments.

On Sunday, May 27th, 1951, Mrs. Edward Flanagan and Mrs. S.J. Faught convened the Spring Tea. One June 29th, 1951, members assisted at a reception held in Brennan Hall for relatives and friends of fifteen newly ordained Priests. Members also assisted at a Reception honoring Rev. Wm. Roach, C.S.B., on the occasion of his Golden Jubilee of his Ordination to the Holy Priesthood. The Presidnt's report was seconded by Miss Anne Thomson.

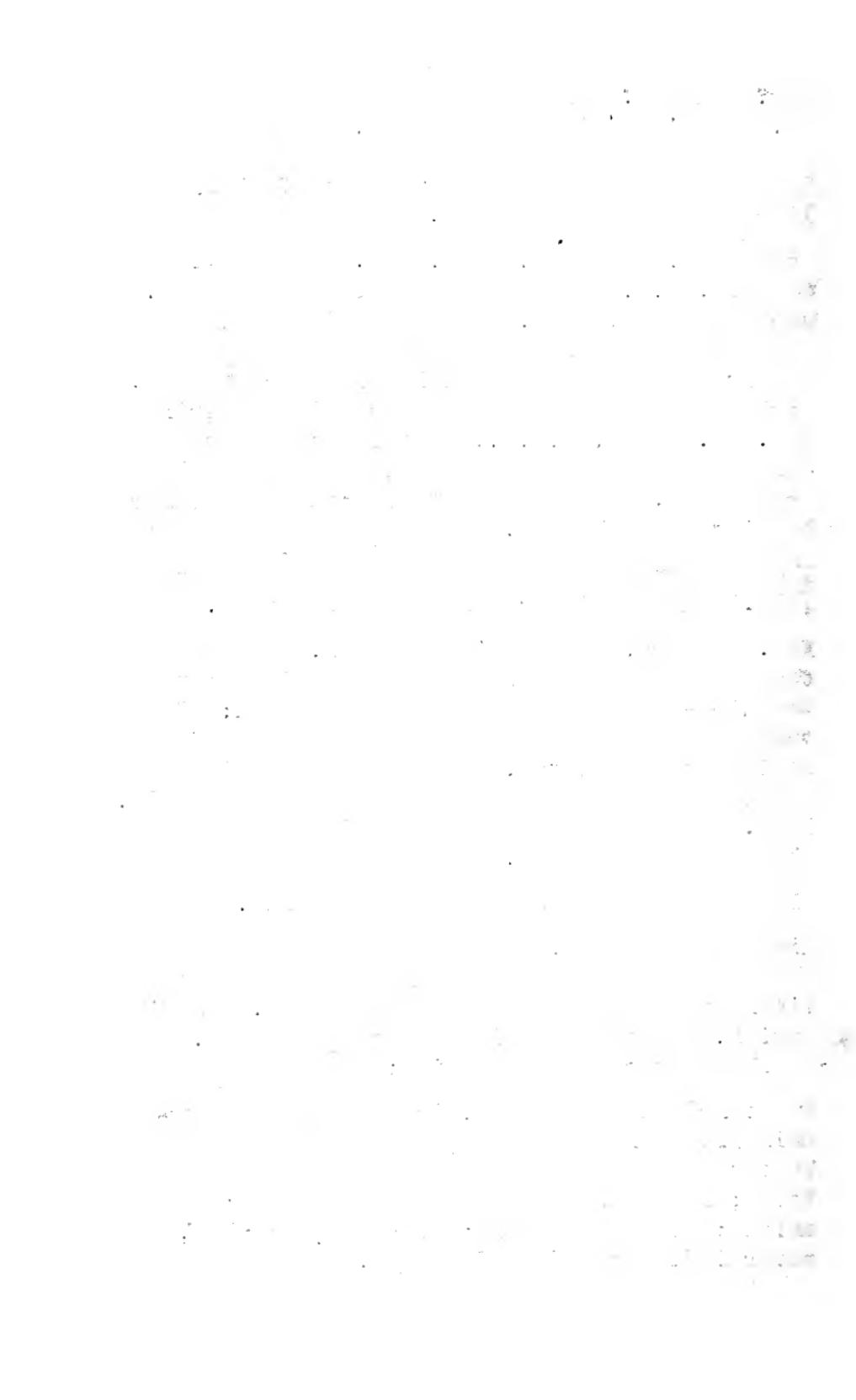
The Treasurer reported a balance in the Bank of \$812.12 after all accounts had been paid.

Mrs. Egsgard, Membership Convener, reported that of the 246 members on the mailing list in Toronto - 157 Toronto members were paid; 70 members in other parts of Canada and 98 members in the United States, making a total paid-up members of the Auxiliary as 325 as of March 12, 1952. 450 postal cards were mailed announcing this general meeting.

All Conveners presented annual reports.

Miss Ellen Mallon, Sewing Convener, reported that during the past year numerous pieces of linen had been made by ladies from St. Basil's Parish, and other articles were purchased, which included the following:

Two complete sets of Gothic Vestments for the Main Altar in the Chapel; 16 sets of Roman Vestments for the other altars; 5 Tabernacle Veils; 17 altar covers; 24 altar cloths; 96 amices; 96 purificators; 36 palls; 24 albs, and several finger and hand towels.



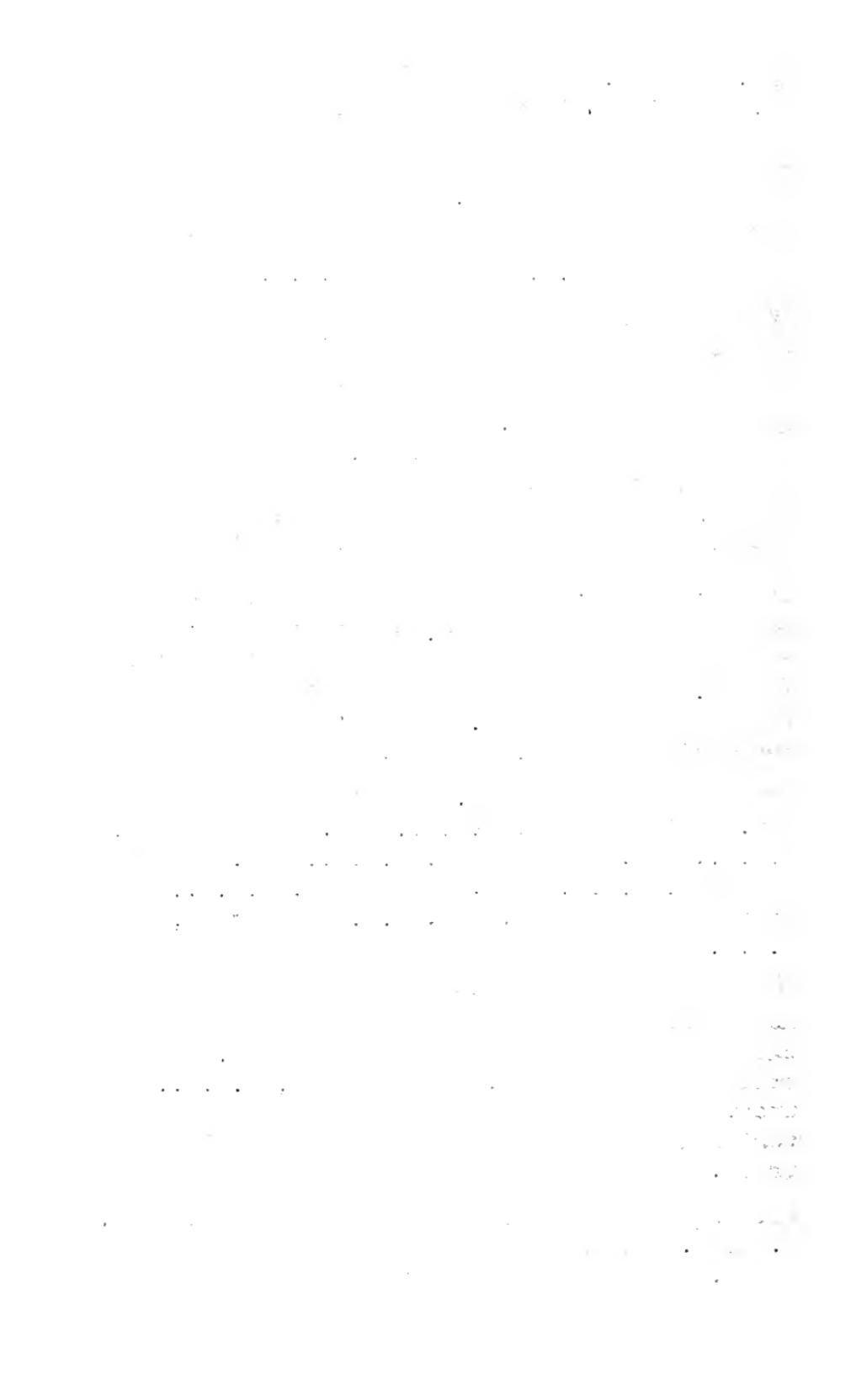
For the use of the Auxiliary itself fifty card table covers were made. Many of these covers were donated by members of the Executive.

Very Reverend E.J. McCorkell, C.S.B., Superior General of the Basilian Fathers was the Guest Speaker at this general meeting. Father said that 1951 had been a notable year - a Banner Year for the Basilian Fathers in the opening of the New Seminary. He said that the Basilian Chaplains had donated \$20.000.00 towards the new Seminary and that the various schools under the Basilian Fathers had contributed generously. With the opening of the new St. Basil's Seminary the Basilian Fathers will have for the first time since their coming to America from France over a hundred years ago, a building designed and planned for the education of their Seminarians. For many years Scholastics made their Theology either at St. Michael's College or Assumption College, Windsor.

Former Superiors of St. Basil's Seminary were: Rev. William Roach, C.S.B., Rev. John O'Loane, C.S.B., Rev. Louis Bondy, C.S.B., Rev. Hubert Coughlin, C.S.B., Rev. Henry Carr, C.S.B., and at the present time, Rev. E.J. Lajeunesse, C.S.B.

We enjoyed a very interesting talk by Father McCorkell from the time the Basilian Fathers came to Toronto up to the present time, and he stated that Very Rev. Father Shook, C.S.B., had uncovered extremely valuable letters in France pertaining to the early days of the Basilian Order.

Father McCorkell paid a glowing tribute to Mrs. W. Alex. Walker who was now retiring as President, stating that she had been an outstanding



leader. He also thanked the Executive members for all their work during their time of office. Mrs. Walker thanked Father McCorkell on behalf of herself and the Executive members.

Father McCorkell extended congratulations to Mr. and Mrs. C. Cullen upon the occasion of the Ordination of their third son to the priesthood.

Mrs. C.J. Lavery thanked Father McCorkell.

Following the General Meeting the election of officers and councillors for the year 1952-1953 took place.

The retiring President, Mrs. W. Alexander Walker, acted as Chairman of the Elections, and the following acted as Scrutineers: Mrs. Charles J. Lavery, Mrs. Edward Noonan, Miss Camilla Black, Rev. E.J. Lajeunesse, C.S.B., Chaplain.

The election of officers resulted as follows:
President - Mrs. C.P. Egsgard.
Past-President - Mrs. W. Alexander Walker.
Vice-President - Mrs. Charles J. Lavery.
Secretary - Miss Catherine LeBel.
Treasurer - Miss Phyllis McGahey.

Twelve councillors elected:

Mrs. Fred Black	Mrs. C. Cullen
Mrs. S.J. Faught	Mrs. Edward Flanagan
Miss Ellen Mallon	Miss Angela Mulvihill
Mrs. Wm. J. O'Brien	Mrs. Martin O'Grady
Mrs. Thos. Glynn	Miss Gertrude McGarity
Miss Anne Thomson	Miss Helen O'Loane

The Chaplain, Rev. E.J. Lajeunesse, C.S.B., installed the new executive and thanked the

members for their untiring efforts over the past four years (November 20, 1947 - March 12, 1952).

NOTE: The foregoing twelve pages cover the presidential term of Mrs. W. Alexander Walker of St. Basil's Seminary Auxiliary, organized in October, 1947.

Added to these pages each succeeding President of St. Basil's Seminary Auxiliary will write the history of the events taking place during her term of office, as follows:

Mrs. C.P. Egsgard, President, March 12, 1952-
March 22, 1954;
Mrs. Charles J. Lavery, President, March 22,
1954 - March 8, 1956;
Mrs. Arthur J. Holmes, President March 8, 1956-
March 18, 1958;
Mrs. Joseph Dietrich, President March 18, 1958-
March 24, 1960;
Mrs. Thos. Broadhurst, President, March 24,
1960 - March 29, 1962;
Mrs. Joseph T. Walsh, President, March 29,
1962 - March 19, 1964;
Mrs. F.J. Reddall, President March 19, 1964 -
March 24, 1966;
Mrs. A.F. Redmond, President March 24, 1966 -
March

(Transcribed from the original given by Mrs. Walker to Father Robert Scollard and then deposited in the General Archives of the Basilian Fathers in Toronto)

Mrs. Helen M. Walker
May 4, 1965

144

79 Clifton Road, Toronto 7
May 4, 1965.

Very Reverend Kevin Kirley, C.S.B.
Superior, St. Basil's Seminary
95 St. Joseph Street
Toronto 5

Reverend and dear Father Kirley:

I enclose herewith two copies of the list of the sixteen altars donated and erected in the rooms adjoining the Main Chapel in St. Basil's Seminary.

Rev. Father Laejeunesse was the Superior and our Chaplain at the time of the building of the Seminary and this was the list supplied me after the altars were erected. I understand these altars were refinished a few years ago and apparently the brass plaques were removed and hence in some cases the donor's name was not placed on the designated altar of the name so blessed.

My mother's name was "Anne" and the reason my husband and I thought we would like it to be St. Anne's altar.

The same applies insofar as Mrs. Samsone's donation as St. Michael was the first name of Father Pickett.

Also the altar given by the three O'Loane sisters was to carry the names of their parents.

I did not check on all the altars but I did miss the altars to St. Michael and St. Bosco which were not upstairs. Mr. Lalor was the first donor of an altar and had lived in St.

Mrs. Helen M. Walker
May 4, 1965

145

Basil's Parish during Father Brennan's time as Pastor, and at that time had suggested the name of "St. Lawrence" but it was named St. Bosco.

I enclose two lists just to be helpful.
Thanking you, I am,

Respectfully yours,

Encls.

* * * * *

LIST OF ALTARS DONATED BY MEMBERS AND FRIENDS AND INSTALLED IN CHAPEL AND BLESSED BY HIS EMINENCE, JAMES CHARLES CARDINAL McGUIGAN, ARCHBISHOP OF TORONTO, ON WEDNESDAY, NOVEMBER 21st, 1951, IN ST. BASIL'S SEMINARY CHAPEL, TORONTO

ALTARS, Upstairs in Chapel area

ST. JOHN BOSCO, in memory of Rev. Laurence Brennan, C.S.B., late pastor of St. Basil's Parish, died about June, 1904. Donor, Mrs John Lalor, Toronto.

ST. FRANCIS OF ASSISI, in memory of deceased son, Francis Bayley, Donor, Mr. & Mrs. Wm. Bayley, Toronto.

SACRED HEART, in memory of his late brother, Rev. Wilfrid Garvey, C.S.B. Donor, Mr. Joseph Garvey, Toronto.

ST. JOSEPH, in memory of late uncle, Rev. M.V. Kelly, C.S.B. Donor, The Kelly family, Toronto.

St. Thomas Aquinas, in memory of late brother,
Rev. Thomas Moylan, C.S.B. Donor, Mrs.
Sam Crowell, Toronto.

ST. BASIL, in memory of Rt. Rev. Wm. A. Egan,
D.P. and donated by Mosnignor Egan, pastor
of Our Lady of Perpetual Help Parish.

AVE MARIA, in thanksgiving to Our Lady of Vic-
tory. Donor, Miss Jen Gilloly, Toronto.

ST. MICHAEL, in memory of Rev. M.J. Pickett,
C.S.B., in thanksgiving. Donor Mrs. M.
Sansome, Hamilton.

(The above Altars were erected in the upper
room of the Chapel area as all (except two)
were in memory of deceased Priests) Rev. E.J.
Lajeunesse, C.S.B., was Chaplain at this time.

Downstairs in Chapel area

ST. ANNE, in memory of Todd family, Mrs. Todd's
name was Anne. Donor, Mr. & Mrs. W. Alex.
Walker, Toronto.

ST. DOMINIC, in memory of Mr. Justice and Mrs.
Hugh T. Kelly. Donor, Mr. Arthur Kelly,
son, Toronto.

CANADIAN MARTYRS, in memory of Rev. Henry Carr,
C.S.B. Donor, Miss Andrews, Toronto.

LITTLE FLOWER ST. TERESA OF CHILD JESUS, in
thanksgiving. Donor, Mr. & Mrs. Arthur
Holmes, Toronto.

ST. AUGUSTINE, in memory of Lillian McCarron
and May Orr, twin sisters. Donor, May Orr,
Toronto.

ST. CHARLES, in memory of husband, Mr. Henry
Hatch. Donor, Mrs. Harry Hatch, Toronto.

Mrs. Helen M. Walker
May 4, 1965

147

ST. JOHN AND ST. THERESA, in memory of parents
(their names) Donor, Misses Frances,
Helen and Anne O'Loane, Toronto.

ST. ANTHONY, in memory of Rev. L.J. Bondy,
C.S.B. Donor, Mrs. Boucher, Toronto.

Note: Plaque on St. Anne's Altar should read
memory Todd Family, donor: Mr. & Mrs. W.
Alex. Walker, not Miss Orr.

Plaque on Canadian Martyrs Altar should
read donated by Miss Andrews - Not Mrs.
Samsone.

I think these errors occurred a few years ago
when the Altars were given a finishing touch
and seminarians did not have information re same.

(Transcribed from carbon copy kept by Mrs.
Walker and given by her in February 1972 to
Father Robert Scollard for deposit in the
general archives of the Basilian Fathers)

A.M.D.G.

Sandwich 25th November 1875.

At a meeting of Superiors of the Colleges and Missions under the charge of the Community of St. Basil held at Sandwich on the 5th August 1875, and at wheih Father F. Frachon was present, it was decided that according to the Superior General's wishes a Community Fund should be established.

The Fund to be made up as follows:

1st. St. Michael's, Toronto, Assumption College, Sandwich, and all future institutions of that kind are to pay yearly into that fund five hundred dollars. (\$500.00)

2nd. Each Mission is to furnish one hundred dollars (\$100.00) per each priest employed in that Mission.

3rd. The said monies are to be paid in two instalments of an equal amount, the first on the 1st of January, the second on the 1st of July of each year.

4th. The monies so accuring every year are to be invested to the best advantage by the common consent of the above named Superiors, and the interest arising from it are to be reinvested in the same way, if not disposed of in some other manner.

5th. The Community Fund is to cover all Community Expenses and is to be disposed of by the same aforesaid Superiors, with the proviso, that no more than five hundred dollars (\$500.00) can be used by them for any particular purpose without the Superior General's consent and approbation.

6. An yearly statement is to be furnished to the aforesaid Superiors by the Manager of the Community Fund, and the same is to be sent, when audited by them, to the Superior General.

On the 25th of October 1875 the Superior General, Very Rev. J.M. Soulerin, wrote to the Rev. C. Vincent as follows: Je ne me souviens pas où j'en suis resté dans ma dernière lettre. Ai-je approuvé votre projet de Contributions pour les besoins communs? Si je ne l'ai pas encore fait, je ne vois rien qui s'oppose à ce que vous l'adoptiez. Il rest bien entendu qu'on ne disposera de ces fonds qu'aux conditions ordinaires et que l'excès tout de ressources de chaque année, dans chaque établissement, s'il y eu a un, ner sear pas gaspillé arbitraiment, mais employé aux besoins urgents avec l'autorisation nécessaire; on place à l'interet selon les directions qui nous est donnée de Rome, pour servir aux nécessités à venir.

Ecrivez ceci dans votre registre à la suite de votre projet. Je suppose que vous vous êtes tous concertés et que personne n'a été taxé audessus de ses moyens annuels.

C. Vincent, Provincial, Supr. St. Michael's College.
Denis O'Connor, Supr. Assumption College.

F. Hours, Supr. of Chatham Mission.

F.X. Granottier

M.J. Ferguson

F. Frachon.

(Transcribed from the original preserved in the general archives of the Basilian Fathers in Toronto)

Charles Vincent
October 3, 1871

150

Toronto, October 3d.

May it please Your Grace.

I beg leave to enclose herein a document that our Superior General received some time ago from the Holy See: and which, as you will perceive, grants him the faculty of sending ten of his subjects to Holy Orders, titulus communis mensae.

As one of the preliminary conditions is the obtaining of the Exequates of each individual, so to be sent, from his own Bishop, I would now humbly ask of Your Grace the Exequates of M.M. E. Murray, John Morrow, Edward Kennedy and Robert McBrady, all subjects of Your Grace.

Relying on my request being granted, I would again humbly ask of Your Grace, when and where it would be pleasing to you to promote M. Edmund Murray to the order of Deacon, M.M. J. Morrow, E. Kennedy, L. Brennan and P. Ryan to Tonsure and Minor Orders.

I have already obtained the Exequates of the two last named members of our Community.

Begging of Your Grace the favor of an early reply

I have the honor to remain
of Your Grace
the most obt. servant
C. Vincent.

(Transcribed from the Letter Book of Father Vincent in the general archives of the Basilian Fathers in Toronto)



Charles Vincent
October 9, 1871

151

Toronto, 9th, October 1871.

May it please Your Grace.

I have the honor of transmitting the declaration you demanded last time I had the honor of seeing Your Grace.

It is with pleasure that we have approved our names to it. Our so doing is a public acknowledgment of our belief in the teachings of a Doctor of the Church whose opinions and views are always held in the greatest respect and veneration.

The Superior and professors of St. Michael's College subscribe to the advices given to Bishops respecting Seminaries by St. Alphonsus de Liguori, "in articulo de muneribus Episcoporum" and will endeavour to carry out their instructions as far as the Archbishop wishes to apply them to our College, in which there are young men preparing for the Church and for the world.

C. Vincent.

(Letter to Archbishop John Lynch. Transcribed from Father Vincent's Letter Book in the general archives of the Basilian Fathers in Toronto)

Charles Vincent
October 9, 1871

152

Toronto, October 9th, 1871.

Very Rev. and dear Sir.

I have today handed over to His Grace the declaration he demanded of me and the professors of the College. I have done so to put an end to a state of things from which everybody was suffering.

But for fear, that at some future time, this declaration or ours and its motive might be misunderstood, I feel it necessary solemnly to declare in your hands, as Vicar General of the diocese of Toronto, that at no time did we impede the action of His Grace at the College, or deny him any of the rights that the Church gives him over, that at no time has it been our desire to do so: and that the aforesaid declaration in no ways modified our views concerning the relations that ought to exist between the Ordinary and a house such as St. Michael's.

Our vows on that point are simply those of a priest and religious who at all times, in all places, in every manner, is eager to yield to his Superiors the obedience, Reverence and love that the laws of God and of the Church require of him.

I trust that I will not be under the necessity of calling on you at some future day and ask of you to produce the present letter. Were it otherwise, I reserve to myself the right of doing so in order that no wrong construction may be put on the declaration that His Grace has now in his possession.

Begging of you to receive the expression of the high esteem and affection that I and all

Charles Vincent
October 9, 1871

153

my confreres entertain towards you.

I have the honor to remain your obt. servant

C. Vincent

(Letter to Vicar General Jean François Jamot.
Transcribed from Father Vincent's Letter Book
in the general archives of the Basilian
Fathers in Toronto)

Charles Vincent
July 1, 1872

154

Toronto, July 1st, 1872

May it please Your Grace

In answer to the communication from Your Grace that I received on Saturday last the 29th of June, I beg leave to say that the step which you recommend me to take concerning one of my confreres involves so many serious consequences, that I cannot decide on doing so until I am made fully aware of the reasons that render it necessary. I consider myself conscientiously bound before God and my Superiors to watch over the well being of the College, to protect the reputation of my subjects; I have also to safe-guard my own responsibility.

Your Grace will then understand that in presence of so many serious interests involved I may be slow in coming to a decision that might compromise any of them. I therefore beg leave of Your Grace to communicate this to me by writing; so in some future contingency it may be necessary for me to have a document such as I demand of Your Grace.

I have &c

C. Vincent.

(Letter to Archbishop John Lynch. Transcribed from Father Vincent's Letter Book in the general archives of the Basilian Fathers in Toronto)

Charles Vincent
July 17, 1872

155

Toronto 17th July, 1872.

May it please Your Grace.

I have the honor to acknowledge the receipt of your communication of the 7th inst. I am sorry that Your Grace did not think proper to be more precise over the grounds of accusation laid against the Rev. M. Ferguson. No doubt the responsibility of his sacerdotal acts rests chiefly on you, but when he is considered as a member of a Community approved by the Holy See, and as a teacher of the chief class in the College, the responsibility of the consequences attending his removal rests chiefly on me.

That Your Grace has full power to withdraw from him his faculties nobody attempts to deny, but could such a step, if taken, be considered a fit remuneration for many gratuitous services rendered the Archdiocese, I am not prepared to concede.

Still as it is a matter over which I have no control, nothing but patient submission, in that case, would be left me, at present.

Your Grace speaks true when you say, "The usual mode, by removing a subject in a religious order, is to request the Superior to place the subject in another house, out of the jurisdiction and responsibility of the Bishop." But in that case both the Ordinary and the Superior agreed to the advisability of that step by reciprocal explanations. This is precisely what I wanted to do when asking Your Grace for the preliminary information I deemed necessary.

The reasons that Your Grace considers as sufficient to form your conscience in this case are the following:

- 1st. Situation of things in the College by
Your Grace.
- 2nd. Extravagances of Rev. M. Ferguson in his
sermons.
- 3rd. Extravagances in his class.

Your Grace in a communication written to me on the 17th of October 1866, calls the College "your excellent college." The toleration that Your Grace speaks of, must then date from a later period. But after mature reflection I can find no changes to have been made in the rules of the College, but through the suggestion of Your Grace, and these would not have deteriorated a state of things Your Grace had called "excellent".

Besides, the many letters I have on hand from old students, who today are priests, speak of the College in the same flattering terms as Your Grace did at the above mentioned date.

Concerning the extravagances of the Rev. M. Ferguson in his sermons, I will say that I know nothing about them. Had they been of a serious nature, it seems to me, that I would some way or other have heard of them. Your Grace did on one or two occasions speak to me in a disparaging manner of his mode of preaching when his imagination played a great part but I heard of no extravagances.

Your Grace besides thought proper to invite the Rev. M. Ferguson to preach the annual retreat at the Convent of St. Joseph three years ago: and even last summer the Rev. M. Ferguson was again invited through the Very Rev. the Vicar General to preach the annual retreat at the Christian Brothers, when circumstances did not

Charles Vincent
July 17, 1872

157

allow him to accept the invitation. From this it does not appear that Your Grace thought then much of the Rev. gentleman's extravagances. On the other hand, I have received many flattering acknowledgments from Bishops and priests in the four dioceses as to his intellectual abilities. The many invitations he has received from them bear ample testimony to what I say.

As to his extravagances in class, I do not know how Your Grace can be aware of them unless through the reports made to you by some of his past or present students. Will Your Grace be pleased to let me know the nature of these reports and the person who made them. I will soon surely arrive at the truth. Justice done to one man from another requires that it should be so. There is nothing unreasonable in that request of mine; and it is not refused to the most worthless criminal in the lowest court of the Dominion.

Your Grace says in another part of your letter that you were offended and insulted by Rev. M. Ferguson and that Father Frachon knows it. I beg of Your Grace to let me respectfully pass under silence what took place at the interview alluded to; and I hope the necessity will never come for me to say what I know about it.

Thus far Your Grace's letter refers to Father Ferguson's case. Concluding from what I have already said, I beg leave to repeat again to Your Grace that I could not comply with Your Grace's request without being guilty of a grievous moral wrong.

Unfortunately, for some time past, things have not been kept as secret as they might have been.

Surmises, suspicions and more than hints have gone abroad which impose on me a conscientious obligation.

My removing Father Ferguson from the College, would in the present circumstances in the eyes of too many amount to a condemnation of him, a condemnation pure and simple. Such condemnation of him unheard and untried revolts my own conscience, as it would that of my confreres and of his numerous friends, both lay and clerical. If Your Grace chooses to act without any further inquiries, the responsibility ceases then to be mine. I only hope God may give me the grace and strength to do my duty in the new situation Your Grace will have placed me in.

The remaining portions of Your Grace's letter contains some general remarks on the College. I will merely say in answer to them, that I know of no opposition to Your Grace in the College, that its doors and halls were open to Your Grace at any time of day and night that you might have chosen to come; that Your Grace was at full liberty to speak to the students in public or in private; and that consequently any loss of vocations from the want of such an intercourse between our chief pastor and the College, I do in no ways attribute to myself. Nor did I either in my first letter request of your to proceed canonically for it is not my province nor wish to dictate to my Superiors.

Your Grace concludes your communication by expressing a desire that there should exist between the Ordinary and the College a frank, candid and religious understanding. I assure Your Grace that is what we desire with all our hearts. It

Charles Vincent
July 17, 1872

159

is what we ^{supposed} would follow the declaration signed the winter before last. It is what we thought would follow your last visit to the College. It left us very happy and in hopes of better times. Shall the disappointment be as bitter as the hope was refreshing? But may God's holy will be done! In Him I hope and trust and in that hope and trust

I have the honor to remain
of Your Grace
the most obedient servant.

C. Vincent.

Most Revd. J.J. Lynch, D.D.
Archbishop of Toronto.

(Letter to Archbishop John Lynch. Transcribed from Father Vincent's Letter Book in the general archives of the Basilian Fathers in Toronto)



Charles Vincent
July 21, 1872

160

Toronto July 21st, 1872.

Very Rev. and dear Sir.

From the conversation I had with you last week, I am inclined to think that you do not see the question at issue between His Grace and myself in the same light as I do. With me it is a question of principles and not a personal one. Hence my inability to comply with the request made to me. I tell you this much in order that you may know better what to do with the letter that I now entrust to your keeping until His Grace comes home.

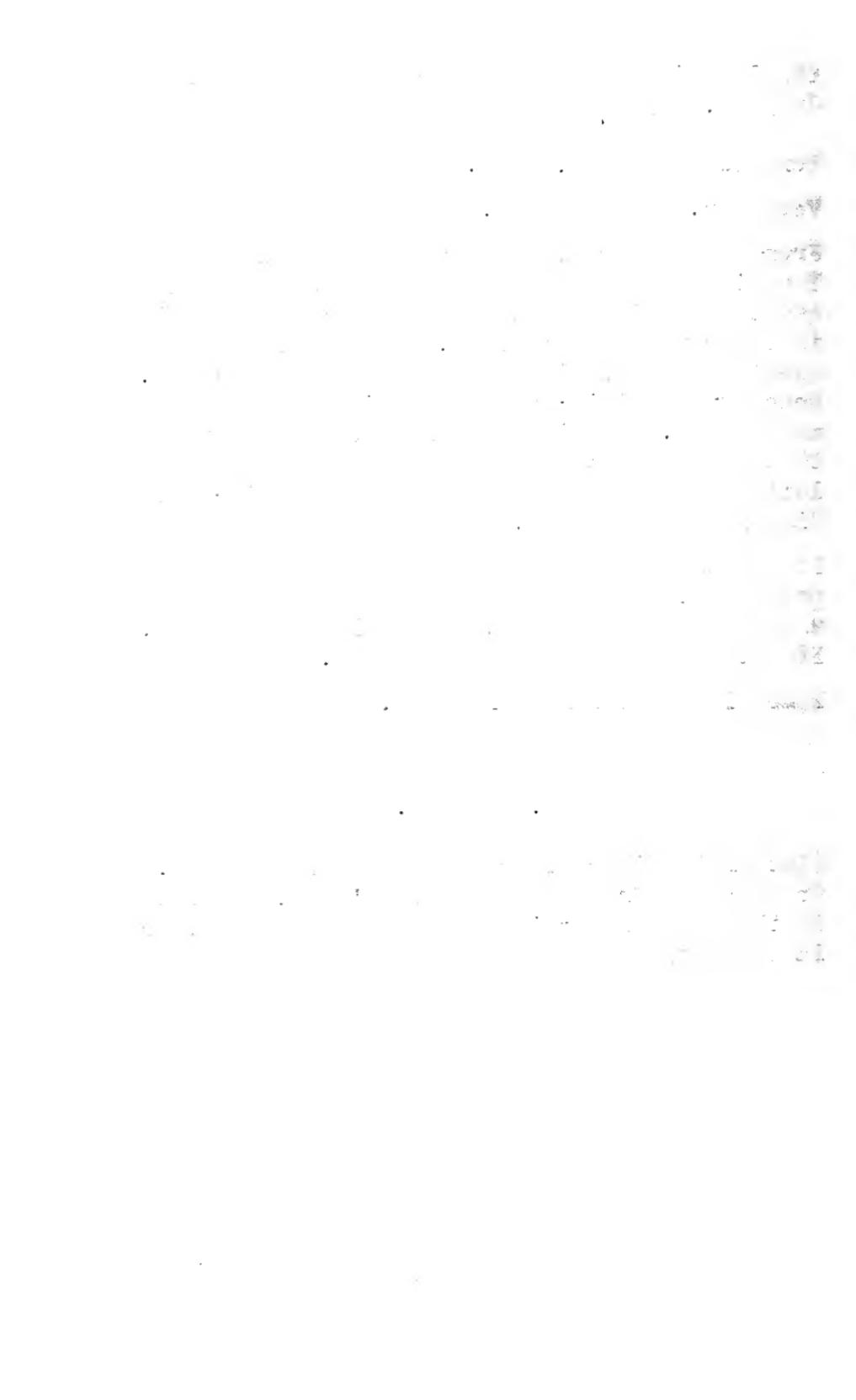
If you think that without compromising that principle, I may meet His Grace and come to an understanding with him, please let me know it. If not hand over to him my answer.

I remain my Dear Father Jamot,

Yours most sincerely

C. Vincent.

(Letter to Vicar General Jean François Jamot. Transcribed from Father Vincent's Letter Book in the general archives of the Basilian Fathers in Toronto)



Charles Vincent
August 10, 1872

161

Toronto, 10th August, 1872

May it please Your Grace.

I cannot convey to Your Grace how sorrowfully and painfully your letter of the 3rd inst. affects me. I was in hopes that what I wrote in my preceding letter would induce you either to reconsider your demand or to grant us the trial we desired. The reasons that prevented me from yielding at once to your request but as I am almost alone in the College I beg of Your Grace to let me put off giving you a final answer to the time of our retreat which begins on the 24th inst.

Meanwhile Your Grace will allow me to say that I fail to perceive in the Father Ferguson's case the same inconveniences as you do. I think on the contrary that a great good would be effected. It would either convince him of his wrong, and the whole of us of our deficiencies in the management of the College, or show the groundlessness of the charges made not only against him but against us all by persons unknown. It would besides be for us a guarantee that in future we should not be exposed to the same sad fate, or left to the mercy of any one who may desire to stab us in the dark.

I think that a fair administration of Justice in this instance would have a most salutary effect not only on the inmates of the College, but on all outsiders who would not admire the love of fair play this exhibited by Your Grace.

The second portion of Your Grace's letter is the one that most painfully affected me. I am grieved indeed that Your Grace should have seen a threat where I only expressed a hope, a hope

Charles Vincent
August 10, 1872

162

prompted by a desire of having forever buried in oblivion a matter that had caused you and us so much pain.

I am too well aware of Your Grace's exalted position, for me to go as far as to threaten you. Such indeed was not my meaning and I take this opportunity of repudiating it in toto.

Your Grace will bear in mind that I was not the first to mention the subject, and that consequently the answer I gave cannot be construed into an insult or threat which I did not intend.

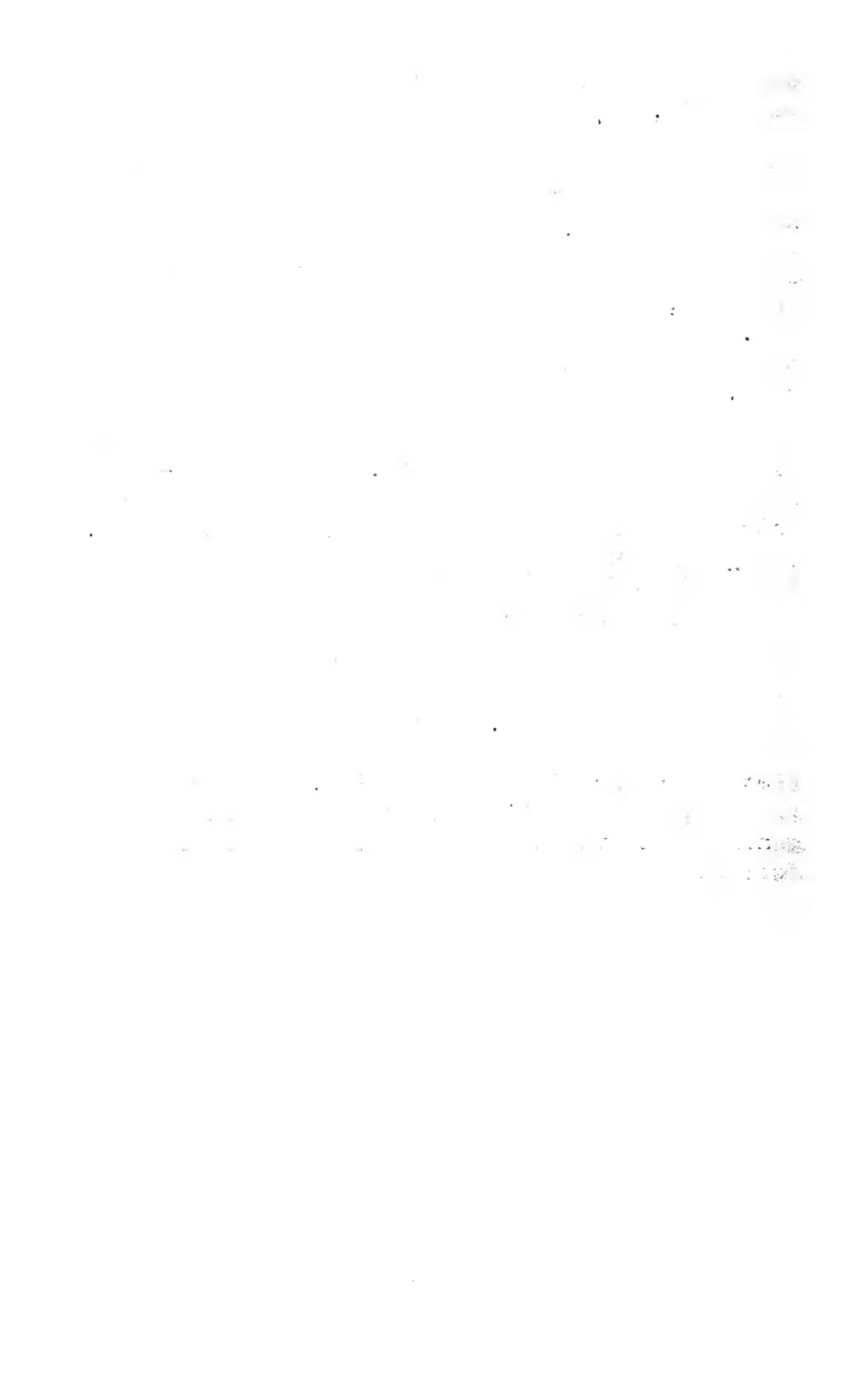
I have the honor to remain

of Your Grace

the most humble servant

C. Vincent

(Letter to Archbishop John Walsh. Transcribed from Father Vincent's Letter Book in the general archives of the Basilian Fathers in Toronto)



(This letter has been written on page 3, blank, and addressed on page 4, blank, of a circular letter printed at Toulouse by Impr. de J.M. Douladoure. Text of this circular in Vol. 23 pages 28-31 of these Notes)

Lyon le 6 juillet 1850

Monsieur et Vénéré Supérieur

J'ai reçu ici les deux lettres qui vous m'avez addresser à Rome. J'en suis parti avant leur arrivé. Le jour après mon sacré, je n'y étais plus. Je n'ai donc pas pu m'occuper de votre supplique. Je vais cependant la garder pour la confier à l'agent des Evêques du Canada si je puis le recontrer sur sa voie de Paris à Rome. Je m'étonne qu'ayant M. Polly dans cette ville vous ne l'ayez pas autorisé, en mon absence, à ouvrir vos deux envois. Les frais de retour ont été enorme. N'ecrivez jamais à Rome sous enveloppe; cela double le port. Je n'avais donné mon adresse à personne pour éviter des compliments très onereux. Toutefois, bien vénéré père, tels ne sont pas à mon coeur les bons sentiments dont sont remplis les deux lettres. Je vous en remercie donc avec toute la reconnaissance que dieu m'a donné pour vous et votre maison depuis 36 ans. Jusqu'à présent j'avais esperé avoir le bonheur d'aller vous faire une visite en allant à Lalouvesc. Aujourd'hui je suis forcé d'y renoncer et de m'en tenir à l'indispensable. Le siege vacant depuis 3 ans commande un prompt départ. Je crois même ne pouvoir pas aller prendre congé de mes soeurs à Monistrol et de mon frère Charles à Moulin, ou plutôt à 12 lieus de cette ville. Mais dans



Mais dans 18 mois j'espère revenir me recruter en novices pour mes quatre et alors Annonay avec ses ineffacables souvenirs sera un des mes plus doux lieux de repos. Si vous pouviez mon immense et profond besoin d'arriver à Toronto avec 3 excellents prêtres irlandais, il me semble que par dévouement pour l'Eglise et par attachement pour votre élève Evêque, vous lui prêteriez au moins, ne fut ce que pour un an ou deux, votre M. Mollony, sauf à vous envoyer en sa place un bon sujet. Car si vous m'accordiez cette inappréciable faveur, j'emmènerais avec moi M. Mollony en Angleterre et en Irlande et nous chercherions ensemble ce qu'il faut à vous et à moi. Et peut-être même pourrais-je vous le renvoyer avant le temps convenu. Voyez cher père, qui reliquerit unum, centuplum accipiet. J'abandonne ma cause à Marie, à St. Michel patron de mon diocèse et à votre coeur, sans que vous perdiez rien de mien dans aucun cas. Je suis arrivé ici le même matin que vous êtes parti. Averti de votre visit en entrant au Séminaire, j'ai envoyé à votre hôtel; mais en vain. Annoncez moi que M. Mollony va me rejoindre et jamais vous n'aurez fait plus de bien qu'à votre respectueux et affectionné disciple et frère en N.S.

+ François Marie, Ev. de Toronto.

Soyez, je vous prie, mon interprète auprès de vos pères et connaissances communes.

(Transcribed from the original in the general archives of the Basilian Fathers in Toronto)

(This letter to Father Pierre Tourvieille has been written on page 3, blank, and addressed on page 4, blank, of a circular letter printed at Toulouse by Impr. de J.M. Douladoure. Text of this circular in Vol. 23 pages 28-31 of these Notes)

+

Sémin. St. Sulp. Paris le 20 juillet 1850

Monsieur et vénéré ami.

M. Molony me rejoindroit au plutôt à Paris, m'accompagneroit en Angleterre, en Irlande, à Toronto, le tout à mes frais. Ensemble nous chercherions quelques bons sujets et pour moi et pour vous. Nous verrions dans mon diocèse ce qui pourrait convenir, et sur sa demande et la mienne, après quelques correspondences, ou nous vous enverrie un ou plusieurs français que nous formerions, ou M. Molony vous reviendroit, et toujours à mes frais, bien entendu. Il est très important pour moi d'arriver à Toronto avec quelque bon prêtre Irlandais. M. Molony conviendroit à merveille. Si vous ne pouvez l'abandonner absolument, prêtez au moins. Je me charge de tout, et si nous pourrions à vous caser utilement comme Congrégation à part, personne n'en sera plus heureux que votre reconnassaint ami depuis trente ans

+ François Marie Ev. de Toronto.

J'attendrai M. Molony. Il partir immédiatement pour l'Angleterre et l'Irlande. Le temps presse. Je compte m'embarquer pour New York avec mes compagnons vers le 20 août. Il n'y a pas un jour à perdre. S'il ne pouvait pas venir



Bishop Charbonnel
July 20, 1850

166

our arriver pour le 5 août au plus tard, ayez
la bonté de me le mander.

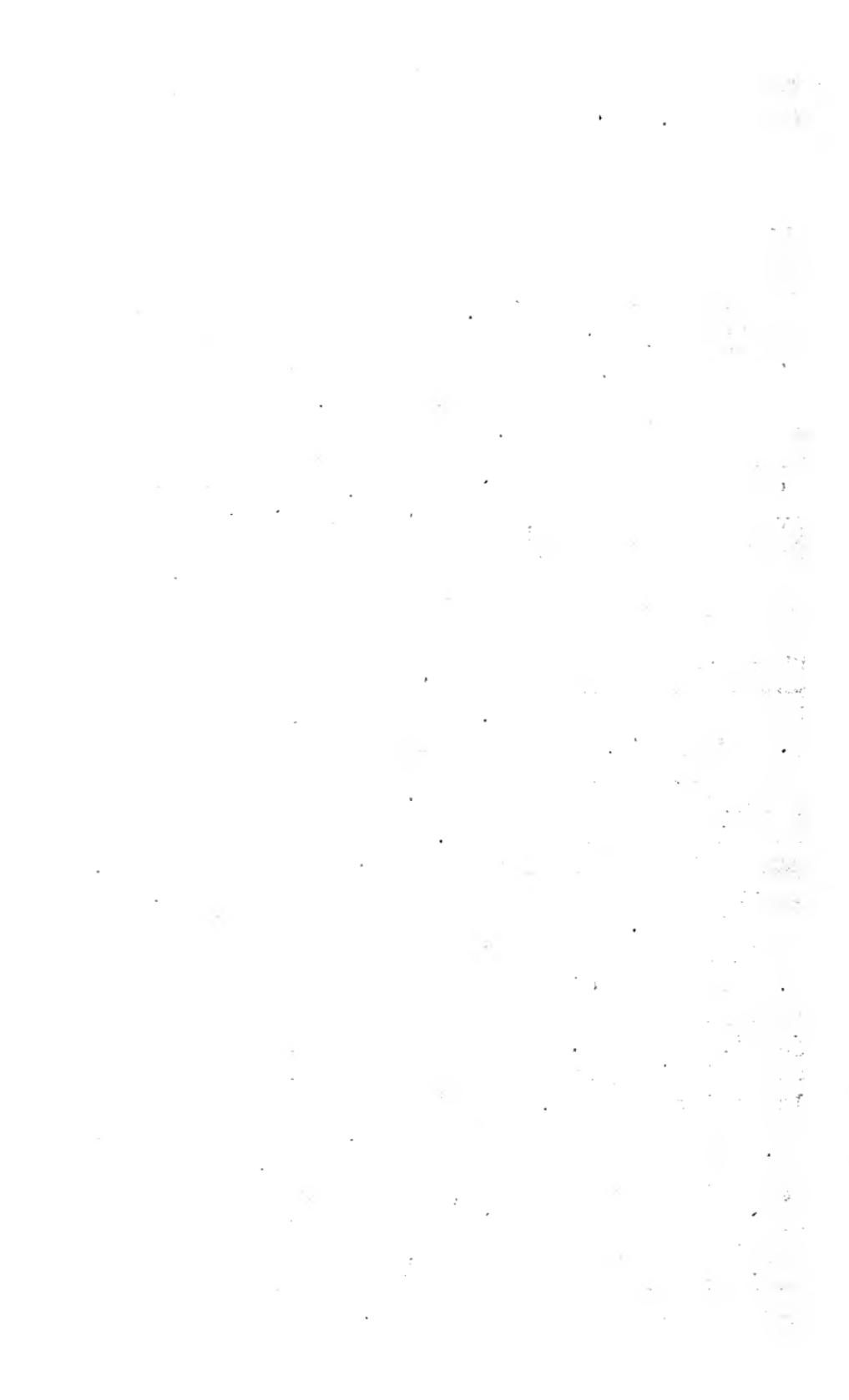
(Lettre addressed to Father Pierre Tourvieille
at Annonay. Transcribed from the original in
the general archives of the Basilian Fathers
in Toronto)

Paris 11 août 1850

Mon cher Monsieur

Plus vous m'avez prêté, plus je vous suis reconnaissant. C'est un vrai trésor que vous m'avez confié. Dieu veuille que j'en tire bon parti pour sa gloire. Ici M. Molony a charmé tout le monde. Et nous avons trouvés plusieurs personnes qui l'ayant connu autrefois m'ont eu que du bien à en dire. Il est parti avant hier soir, 9, pour l'Irlande à l'effet de faire connaître mon dessin et de trailler pour elle surtout en lui préparant quelques bons recrues.

Je désire vivement voir votre Congrégation entreprendre une maison d'éducation dans le plus beau de mes districts. Pour cela il faut outre M. Molony deux ou trois autres membres de votre Communauté parlant anglais; les autres employés pourraient en commençant n'être que de bons auxiliaires bien choisis. Votre frère a donc pour but spécial de trouver ces 2 ou 3 éléments, en supposant toutefois le consentement de M. Tourvieille. Sans cela, je me connais à exploiter de mon mieux les précieuses qualités de M. Molony jusqu'au temps où j'aurai vous le renvoyer avec une remontrance que je ne pourrai jamais exprimer. Il a voulu que je parlerais au Séminaire des Irlandais à Paris. Les chefs le désirent aussi. Je l'ai fait et de bons sujets se sont présentés pour mes divers besoins. Mais il fut du temps et des épreuves. M. Molony, sa petite tournée faite, doit me rejoindre Mardi 20 à Southampton d'où nous partons par le Washington avec 2 recrutes, un sousdiacre de et le catéchiste Bernard de Bourg St Andéol que bien vous devez connaître.



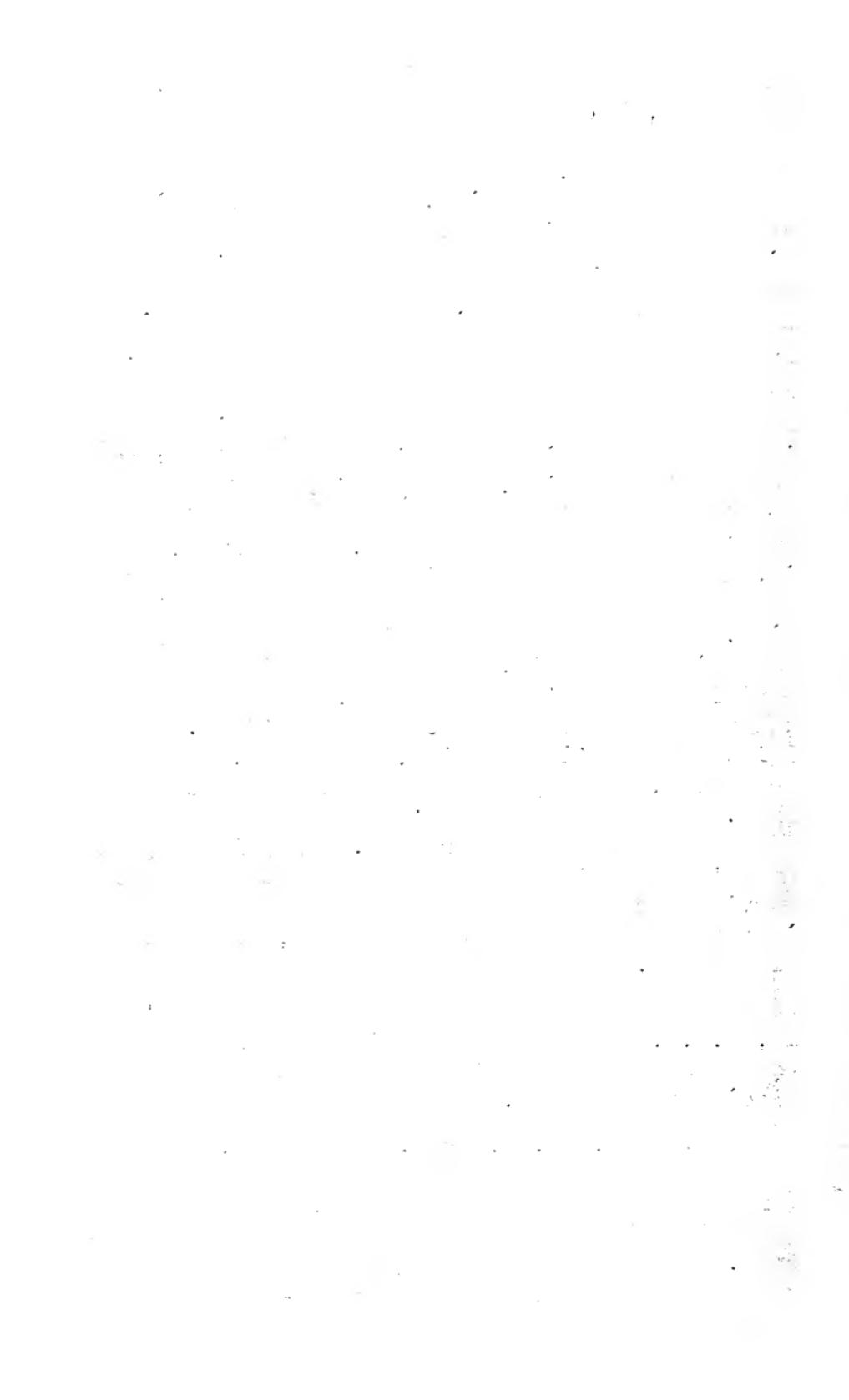
Soyez assez bon, mon cher Supérieur, pour faire la présente à M. Tourvieille, après en avoir pris connaissance, afin que ce vénérable père en lire les détails et y trouve l'expression de ma vive reconnaissance pour le service immense qu'il a rendu à mon Eglise en me prêtant pour un an ou deux un bon et modeste ouvrier.

Je propose deux manières de former les 2 ou 3 sujets en question; ou de les envoyer à Annonay à mes frais, après les avoir bien examinés; ou de les attacher à M. Molony qui leur ferait pratiquer vos règles et votre esprit en les utilisent dans l'enseignement, sauf plus tard à vous les envoyer pour les perfectionner par une visite et un certain séjour dans la maison mère. Le 2d moyen est le plus accommodé au caractère Irlandais. Faites lui faire un noviciat sans qu'il s'en doute, et il deviendra bon religieux et sera enchanté de l'être. Parlez lui a priori d'être novice, religieux, lié par des voeux, sa nature se cabre et se révolte -- or M. Molony a tout ce qu'il faut pour réussir dans le dernier moyen proposé. Je puis en juger par l'effet qu'il a produit ici et tout ce qui parvit de cet esprit à travers son enveloppe si modeste, si douce et si décente.

Réponse au poste restante jusqu'au 17, S.V.P. Veuillez bien prier et faire prier pour nous et agréer l'assurance de mon bien sincère attachement.

+ Armd. Fr. M. Evêq. de Toronto.

(Transcribed from the original (copy/?) in the general archives of the Basilian Fathers in Toronto. Part of this letter also transcribed from another copy in Volume 23 pages 32-33 of these Notes)



Gabriel Fuma
February 12, 1906

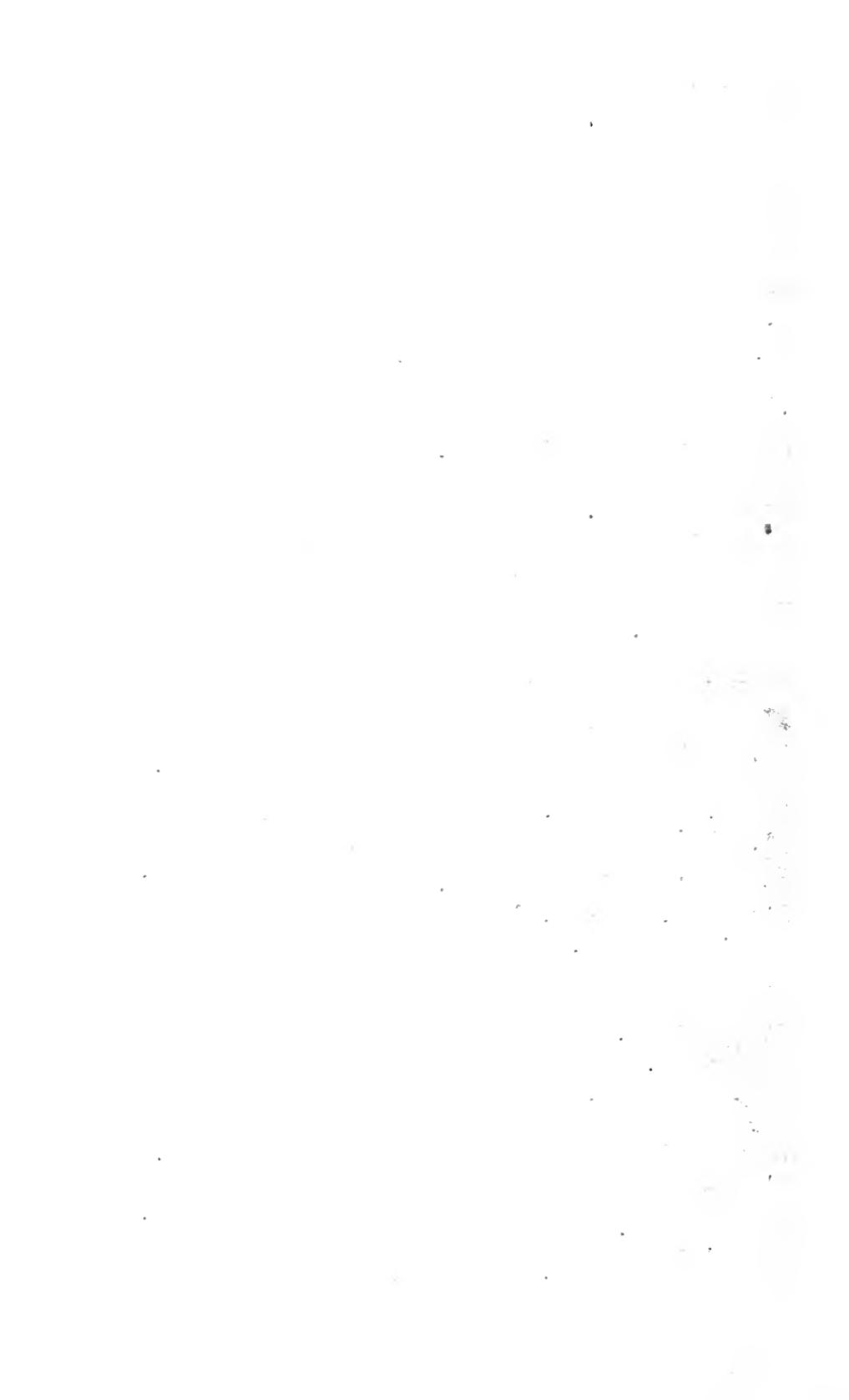
169

AMHERSTBURG (Ontario)
Février 12-1906

Mon bien cher Paul,

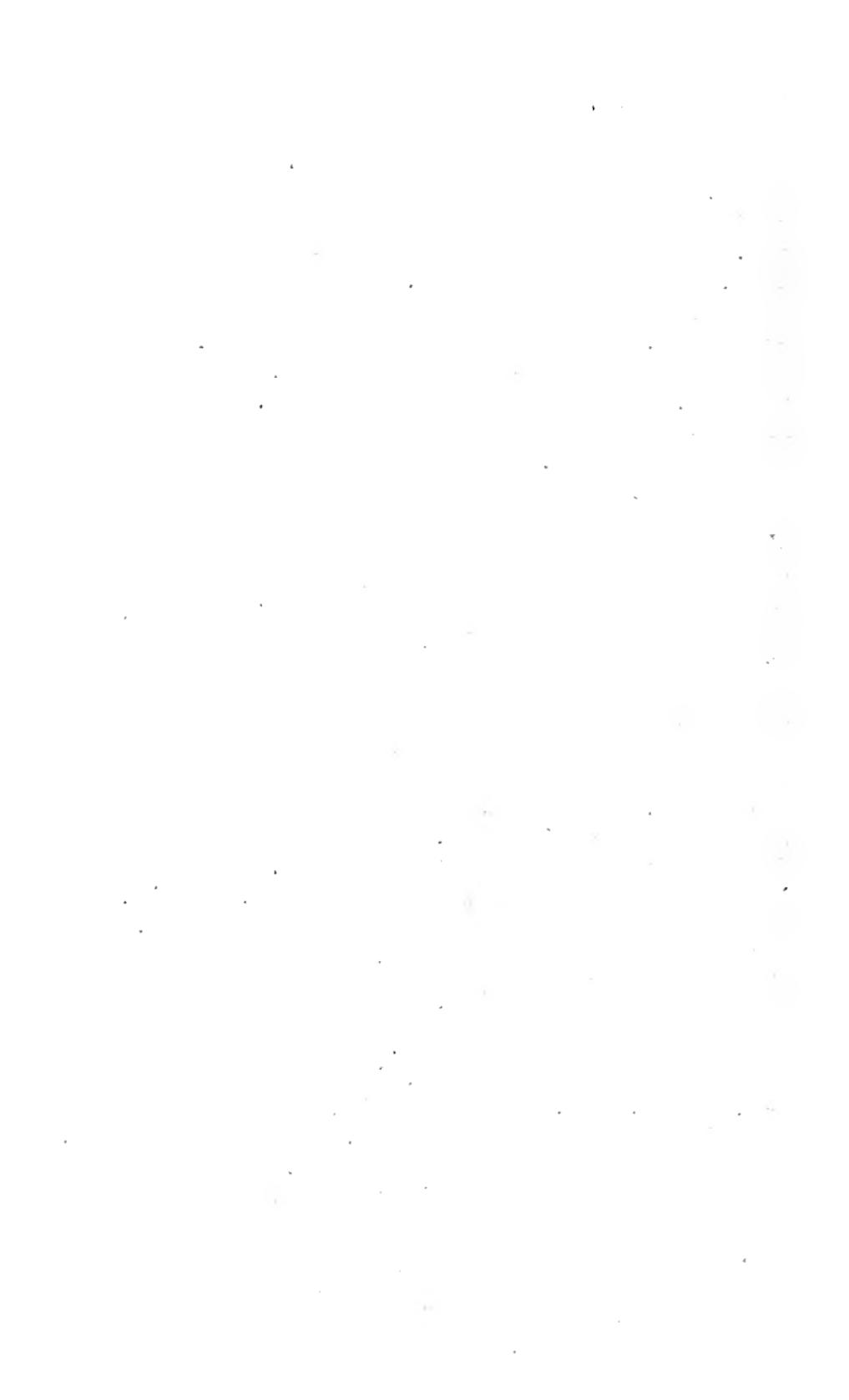
Dès le commencement de cette lettre tu vas me permettre de remercier La Dame de la Magnifique Idée qu'elle a eue d'ajouter une longue lettre à celle de mon petit ami Pierre. Je l'en remercie bien sincèrement. Je remercie aussi petit Pierre (qui doit être grand) de sa jolie petite lettre. Qu'il ne se décourage pas! Soit n'aime pas les lettres, dis-lui de cultiver les sciences. Le champ est assez étendu - il sera bien obligé d'en laisser un peu pour les autres.

A toi, maintenant, mon cher Paul, qui a bien pu te dire que j'avais été malade! Je suis donc devenu bien important depuis mon départ qu'on s'occupe ainsi de ma petite personne. Car ce n'est pas de moi qu'on a appris ma maladie. Mes frères et soeurs ne l'ont apprise qu'en 9bre dernier et si je n'y avais été obligé, je ne l'aurais pas fait. Mais un de mes frères l'apprit, dit-on, à Annenay et alors sommation de s'expliquer, car il ne parlait rien moins que de venir ici. Pour lui éviter pareille course inutile, je dus donc lui dire que j'avais été fatigué. Cette fatigue ne provient que d'un surmenage. Nous appelons ça en Anglais un breaking down. Le Docteur a prononcé dans sa Docte Science que c'était une Prostration Nerveuse qui me rendait incapable d'enseigner. J'avais perdu 24 livres. Tu sais ou du moins tu dois rappeler que je n'en avais pas trop. Alors, le Père Marijon me fit quitter Toronto pour Amherstburg. J'aide tant que je puis les



deux confrères que nous avons ici. La vie me plaît, c'est une nouvelle vie tout autre que celle de l'enseignement que j'avais menée 23 ans. Le Médecin me défend tout travail de tête. De là des Cartes P. au lieu de lettres, tu me comprends. Il m'a ordonné la vie au grand air, courser à pied ou en voiture, exercices physiques - tout en un mot, excepté la chambre, et ce n'est pas malheureux. Que ferais-je dans une chambre à ne rien faire? Je me le demande. Bon te voilà renseigné. Je vais mieux. J'ai retrouvé déjà 3 livres de ces 24 qui ont dû certainement prendre le Chemin de l'Exil!!! Tu annonces souvent dans La Gazette des objets perdus. Si tu en faisais autant pour ce peu de graisse que j'ai perdu, ce serait au moins drôle. Promets une forte récompense!!!

Il est un usage ici en Canada que je voudrais bien voir établi en France. C'est celui de la bénédiction des gorges ou gosiers le jour de St-Blaise, 3 Février. Donc Samedi dernier nous avons eu cette fête ici. La voici dans ses détails s'ils peuvent t'intéresser. Le matin à 9 heures Grand Messe, Eglise comble. Après, bénédiction des cierges en forme de fourche. (±) Puis bénédiction des gorges. On passe le Cierge autour du Cou, en récitant un Oremus dans lequel on demande à Dieu par St-Blaise de délivrer des maux de gorge. Nous avons eu bénédiction à onze heures, à 2 heures enfants, 4-5, & 7 h. 1/2. Quelle foule! Les protestants eux-mêmes sont venus nombreux. Les negres aussi. Les quêtes ont produit 150 francs. Non seulement la bénédiction eut lieu à l'Eglise, mais au dehors pour les malades, les vieillards. J'en étais chargé: le matin en une heure 1/2, j'en fis un quartier de la Ville en voiture. Le soir je fis la Campagne. Je partis à 3 heures pour ne rentrer qu'à 6 heures. Le temps était beau, froid



et sec, un peu au-dessus de Vingt degrés au dessous de Zéro. Je t'assure ça piquait, mais j'étais bien habillé avec un gros par-dessus. J'avais encore un manteau en fourrure d'ours. Ma tête était couverte d'un gros casque en fourrure aussi. One ne voyait que les yeux et le nez, pauvres diables, ils souffrissent un peu. Dis donc si tu prêchais un peu ce saint usage, tu réussirais peut-être à boucler la gueule de Cellier & Co., car sur, St-Blaise les empêcherait de tant divaguer. Il y aurait du bon à cela.

Ouf? qui je blague! Je te fais cette lettre à manches de chemise et au dehors, il y a juste 22 degrés de froid. Nous avons peu de neige. Nous ne nous sommes pas encore servis des traîneaux. Ah! c'est si beau de faire une course en traîneau au clair de lune. Mais patience nous avons encore deux bons mois d'hiver.

Je vais quelquefois (souvent même, ne le dise pas à Yon-Yon) à la Chasse. Lundi dernier j'ai rapporté 3 lapins et 6 rats musqués. Ces rats bons à manger, même le Vendredi, car ils sont à sang blanc, comme le poisson. Tu ne pourrais te figurer comme ils sont bons. Tu connais le Père Chalandard, ou du moins ton frère le connaît bien. Donc il est venu nous voir Mercredi passé. Nous lui avons servi du rat à déjeuner, dîner et souper. Ils s'en léchait les doigts. Il ne savait pas ce que c'était. Je le lui ai dit après. Eh bien! a-t-il dit en riant, c'est excellent. Et il disait souvent auparavant qu'il ne voudrait pas en manger pour quoi que ce soit. Et il est d'Annonay!!! Si je pouvais t'en envoyer, tu jugerais toi-même.

Gabriel Fuma
February 12, 1906

172

Allons, je m'arrête pour cette fois-ci, non sans encore remercier ta Dame du plaisir qu'elle m'a fait. Donne lui bien mes hommages respectueuses et à la famille grands et bébés j'envoie mes caresses.

Crois moi, mon cher Paul
Ton toujours bien affectionné

Gabriel

Merci mille fois de ton assiduité à m'envoyer la Gazette & la +. Ne trouverais-tu pas un Almanach.

S.V.P.

Je tâcherai d'être plus régulier à t'envoyer quelques Cartes P. Elles semblent tout vl faire plaisir. J'irai bientôt à Detroit et je ferai emplette.

Je pense aussi à t'envoyer une Photo de ton Exilé, si tu la veux bien recevoir.

Adieu à tous.

(Letter written by Father Gabriel Fuma to a friend in France. Transcribed from a xerox copy in the possession of Father Francis Mallon.)

Banlieue de Lyon

F E Y Z I N

Chemin de Beauregard: Une vieille et belle demeure

Les plus anciens parmi les habitants de la cité connaissent bien ce que l'on nomme le "Château", une très vieille demeure fin XVI^e siècle, probablement construite par les comtes de Beauregard et située précisément chemin de Beauregard, derrière de vieux murs, qui, sur quelques centaines de mètres, bordent les trois hectares de cette belle propriété.

Cette vieille demeure actuellement propriété de la famille Jourdan, a subi bien des vicissitudes avant de trouver, avec les derniers propriétaires, des personnes désireuses dans la mesure de leurs moyens, de rétablir dans sa beauté originelle, ses vieux murs, ses salles immenses. Son histoire est mal connue, notamment les années avant 1800. Par contre, après, nous savons, grâce à quelques documents, que cette demeure fut achetée le 7 novembre 1825 par Monsieur Louis Tourvieille Raynaud, laïc, professeur de mathématiques au collège d'Annonay, neveu du père Tourvieille et, bailleur de fonds, à Monsieur Charbonnier négociant à Lyon, et payée 45000 francs. Selon un mémoire rédigé par le père Actorie, qui enseignait la rhétorique à l'ouverture du collège en 1827-28, cette maison était en assez bon état, avec une belle terrasse, un jardin spacieux, un bosquet fort agréable, et des saulaies immenses pour la promenade des élèves. Le collège fonctionna dans cette demeure de 1827 à 1847. Mais il fallut le fermer à cause des épidémies régulières de fièvres paludéennes.

Les démarches effectuées par le père supérieur avec l'appui de la population, aboutirent en 1845

à faire creuser les canaux exigés pour l'assainissement du "Communal" dans la plaine.

En 1847 un fermier l'achète jusqu'en 1860. En 1860 la demeure est récupérée pour devenir le noviciat de la communauté de Saint-Basile. Elle assurera cette fonction jusqu'en 1880 où le noviciat est alors transporté en Angleterre à Plymouth.

Le père Actorie de passage à Feyzin en 1864 devait décéder dans cette vieille demeure, il était alors enterré dans la propriété au pied d'un buis ainsi que deux autres prêtres.

La communauté de Saint-Basile ayant essaimé au Canada dès 1852 (elle compte nombre d'établissements d'enseignement secondaire et supérieur au Canada et aux Etats Unis), un certain nombre de prêtres et évêques canadiens et américains ont été les hôtes de cette maison entre 1860 et 1880.

Après l'histoire n'en est plus une, disons qu'avant que cette belle propriété dont certaines parties sont encore à restaurer, appartienne à M. et Mme. Jourdan, elle appartenait à une riche famille Lyonnaise Roux-Scignat, qui eut la malencontreuse idée d'en faire un atelier de salaison, dégradant encore ce qui aurait mérité réfection.

En 1936 M. Jourdin l'achetait et Mme Jourdan commençait une lente restauration d'un certain nombre de pièces principales qui servirent d'habitation à la famille Jourdan. Une vieille demeure qui, sous le chaud soleil d'été, entourée d'un magnifique parc de verdure a cependant belle allure.

Construite à deux niveaux, elle offre le privilège d'une très belle cour intérieure qui donne

sur les pièces du rez-de-chaussée de cette maison ancienne.

Dominant la vallée, haut perché sur le côteau, une spuerbe terrasse dessert, un rez-de-chaussée en sous-sol, par rapport à la cour intérieure.

De vastes salles agréables à vivre maintenant que le confort de notre époque, avec un chauffage central, dispense par les froides journées d'hiver une bienfaisante chaleur. Un premier salon de quelques 50 mètres carrés permet d'accéder au grand salon 70 mètres carrés qui domine la terrasse et la vallée d'où l'on découvre les installations industrielles de la raffinerie, les ateliers de l'air liquide.

Ces salles méritent une visite, meublées avec goût, elles ont belle allure avec des plafonds à la française les boiseries, la très vaste cheminée.

Dans la partie non restaurée, un très grand escalier, dans le style de celui du château de Vizille. Au rez-de-chaussée côté terrasse une grande allse de 100 mètres carré qui malheureusement a subi des déprédations.

Cette vieille demeure qui compte quelque 35 pièces certaines aux dimensions imposantes, bénéficie d'une implantation que nos anciens qui s'y connaissaient ont su choisir.

Que sera ce château appelé "Hurlevent" par ses propriétaires, dans quelques années? Des utilisations collectives lui seront-elles trouvées ainsi que le souhaite Madame Jourdan? tout en respectant le caractère de cette demeure feyzinoise.

(Transcribed from a newspaper clipping sent to Father Robert Scollard by Father Marcel Lextrait, and deposited in the general archives of the Basilian Fathers in Toronto)

LANGUAGE SPECIALIST NAMED

FREDERICTON (Special) — Education Minister J. Lorne McGuigan announced the appointment of John A. Fournier as a regional school supervisor with second language specialization for school districts in region B of north eastern New Brunswick. Mr. McGuigan said that Mr. Fournier will offer consultative services and be directly involved with the supervision of the instruction of second language teaching in school districts 2, 3, 4, 5, 6 and 7.

A native of Bathurst and a graduate of Bathurst High School, Mr. Fournier obtained a BA in French and Spanish at the University of Toronto. In addition he holds a teaching certificate from the Ontario College of Education and certificate five for the province of New Brunswick.

Mr. Fournier has 21 years of teaching experience in the field of second language teaching, English and French. His experience also includes French as a second language in Toronto, Windsor and Montreal.

For the past three years Mr. Fournier has taught English as a second language in Bathurst, and during 1971-72 was head of the English department at Polyvalente Bathurst.

(Newspaper clipping, dated September 15, 1972)

FIRST YEARS

University of St. Thomas, Houston, Texas.

Twenty-five years ago some forty-five high school grads, World War II veterans, from as far away as New York and Mexico City joined forces to make up the first freshman class at the University of St. Thomas.

Greeted gently by the incomparable Father Guinan, first president and leader of the faculty of less than ten, the first class immediately and spontaneously developed a family closeness and spirit which was to grow in the ensuing years. This was natural with our small numbers but I feel this is still a very strong factor in the uniqueness of St. Thomas, and I sense it on occasional visits to campus.

Memories of those first impressions are more of people and events than of the physical plant, but I can hardly go back to the University without being struck by the many changes. The block containing the Administration Building was the full extent of the campus except for the Language Building on Yoakum and Alabama. The beautiful and stately old Lee home housed the Registrar's Office, Business Office, Library, Chapel, several professors' offices, the President's office, women's lounge and several seminar classrooms and we weren't even crowded. The cafeteria was out at the end of "Tobacco Road", the smoke and talk-filled walkway behind the main building. With such a compact campus, excuses for being late to class had to be very original. I don't even remember a parking problem.

The third floor had been a "grand ball room" and we used its spacious facilities for dances, socials, club meetings and dance classes.

Along with Father Guinan, other faculty members on hand to welcome us and our parents at the first reception were: Mr. Ray J. Kelley, history and government professor, whose warmth and enthusiasm were contagious, Dr. William McKee, English, familiar and popular figure still today on campus; Dr. Louis Curcio, flamboyant professor of Spanish, Father Leonard Rush, whose Hail Mary in French, German and Spanish was an assured opening to class; Father Wilfrid Dwyer, who introduced us to Maritain and other philosophers; and Father Norbert Ruth, whose domain was the Physics and Chemistry Department.

There was the charming Dean of Women, Dr. Grace Hennigan who entertained the entire coed population of fifteen in her apartment for brunch; and Misses Olga Petersen and June Roethlisberger, our efficient librarians.

Mrs. Dorothy Gossage was at the Registrar's desk and with the Registrar, Frank Finneran, checked us in and kept tabs on our records, a position she still holds at the University.

In the next few years others were added to the faculty, some of whom are known by today's students: Father Alfred Caird, Theology, who set us straight on when midnight was with regard to fasting laws; Father Ed Lee, whose question, "Why the Boy", on a English exam, was never answered; and Mr. Don Hogan, French and Spanish, with whom I formed more than an ordinary attachment. (And right here, though it came years later, the names of Wilma Goetz, Joe Courtney and Lou Swilley ought to be men-

tioned as future faculty, since they were in our pioneer group.)

It was a great feeling to be a member of the one and only class that first year - a feeling that was enhanced each succeeding year with the addition of a new class to look up to us forever upperclassmen.

Being present and in a way participating in the birth of this wonderful university was a unique and rewarding experience for which I am deeply grateful.

We of the Founding Class are aware that without a beginning there would not have been a University but that the greatness of the University of St. Thomas can really be said to exist only if it continually progresses and grows in the Christian message.

Happy Birthday, U.S.T.

Mary Margaret Hogan

Class of '51

(Transcribed from an unpaged student newspaper, 1972)

BASILIANS OBSERVE 150th ANNIVERSARY

"There are great men in the ranks of the Basilian Fathers - great workers for Christ" Bishop Wendelin J. Nold told those attending the 150th anniversary ceremonies of the Congregation of St. Basil.

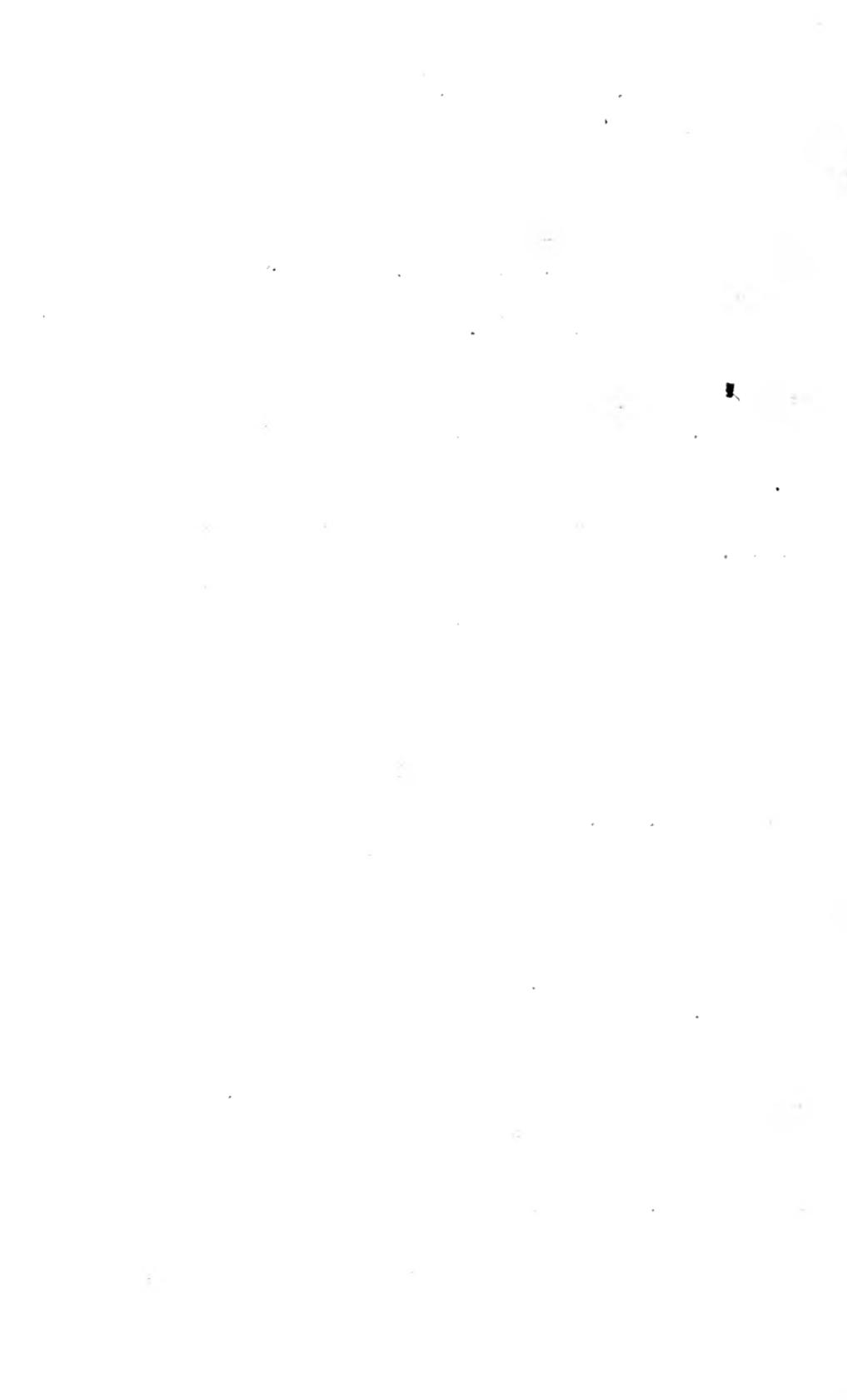
Bishop Nold delivered the homily at the anniversary Mass, celebrated in St. Anne's parish, Houston. Bishop John L. Morkovsky was the principal celebrant of the Mass concelebrated by more than 60 Basilian and diocesan clergy and lay deacons. Father James F. Wilson, C.S.B., regional representative for the Basilian Fathers, assisted Bishop Morkovsky.

Congratulating the Basilian Fathers on "150 years of unselfish dedication to the cause of Christ" Bishop Nold personally thanked the priests for the tremendous contribution they have made to the Diocese of Galveston-Houston.

The Basilian Fathers staff the University of St. Thomas, St. Thomas High School and St. Anne's parish, all in Houston, as well as mission parishes in the diocese.

"So many times the Church has known persecution" Bishop Nold reminded his listeners, "but the Church has endured. The gates of Hell did not prevail." The bishop traced the history of the Church during the French Revolution and the founding of many orders of the 19th century, the time during which the Basilian Fathers had their beginning.

The Basilian congregation was founded in 1822 in Annenay, France, and named in honor of St.



Basil the Great, Archbishop of Caesarea in Asia Minor, Doctor of the Church, and Patriarch of the Eastern monks. Some 10 teaching priests formed the Religious Society with Father Joseph Lapierre as their head.

"I salute you on this 150th anniversary of the founding of your order, God reward you and inspire you to even greater works", Bishop Nold concluded.

(Transcribed from a xerox copy of the newspaper)

BASILIANS PLAN LOCAL OBSERVANCE FOR ORDER'S 150th ANNIVERSARY

It was 1900 when three Basilian Fathers came to Houston to establish a Catholic boys school.

Little did the three priests realize how much their congregation would grow in service to the Galveston-Houston diocese.

Today, more than 55 Basilian Fathers are serving in the diocese in four apostolates: St. Thomas high school, the University of St. Thomas, St. Anne's parish, all in Houston, and the Mexican American missions and parishes scattered throughout five counties.

These Basilians will join with others in the United States, Canada, France, and Mexico in celebrating the 150th anniversary of the founding of their order, the Congregation of St. Basil, on Wednesday, Nov. 22. A Mass will be concelebrated that day at 5:30 p.m. in St. Anne's Church.

Principal celebrant will be Bishop John L. Morkovsky. Bishop Wendelin J. Nold will deliver the homily. Concelebrants will include Basilian Fathers from throughout the diocese; Msgr. John J. Davis, vicar general of the diocese; Msgr. Bernard J. Ganter, chancellor; Father Joseph A. Fiorenza, vice chancellor; Msgr. John J. Roach, executive director of Catholic Community Services; and Msgr. Anton J. Frank, pastor of Annunciation.

The Basilian congregation was founded in 1822 in Annenay, France, and named in honor of St. Basil the Great, Archbishop of Cassarea in Asia Minor, Doctor of the Church, and Patriarch of Eastern Monks. Some 10 teaching priests

formed the Religious society with Father Joseph Lapierre as their head.

In 1852 the Basilians came to North America to establish a school, St. Michael's College, in Toronto, Ontario, Canada. The first novitiate was opened in 1856 and in 1870 the Basilians took charge of Assumption College, Windsor, Ontario. In 1883 (sic, for 1892) a novitiate was built in Toronto.

The Basilian Fathers came to Texas in 1899, first to Waco to open St. Basil's College. A member of the faculty, Father Wilfrid C. Sharpe, C.S.B., 81, now a professor at the University of St. Thomas, was on the faculty of the school which closed in 1915.

St. Thomas high school was established in 1900 as St. Thomas College and was housed that year in a former Franciscan monastery built in 1861 at Franklin Ave. and Caroline St. The founders were Father Nicholas Roche, C.S.B., Father Vincent Donnelly, C.S.B., and Father E.A. Hurley, C.S.B. When the original school suffered hurricane damage, the Basilians re-located at Capitol and Main. In 1903 Father Roche administered the purchase of a block of land at Austin and Hadley, and Houston's first college preparatory school for boys was constructed.

In 1928 the Basilian Fathers were invited by Bishop Christopher E. Byrne to staff St. Anne's parish which had been established in 1925. Father J.J. Glavin, C.S.B., who was appointed pastor, was faced with replacing the small building used as a church three blocks east of the present site on the south side of Westheimer.

New property was purchased at the corner of Westheimer and South Shepherd Drive and a temporary church was constructed in 1929. That building is now used as St. Anne's Hall. St. Anne's school was constructed in 1930 with additions in 1945 and 1951. A convent for the Sisters of Divine Providence who staff the school was completed in 1937. The present St. Anne's church, mission style in architecture, was constructed in 1940. Father Francis E. Monaghan, C.S.B., is pastor of the parish.

The work of the Basilians was to grow even more in the diocese to include ministry among the Spanish-speaking.

In 1929 Father T.P. O'Rourke, C.S.B., administered the purchase of land on Memorial Dr. for the high school and in 1940 Father A.L. Higgins, C.S.B., directed the building of the present facilities. Father Donald T. Cooper, C.S.B., is principal of St. Thomas high school.

For 10 years in the early part of the century, the Basilian Fathers operated St. Mary's Seminary, La Porte. Previous to the time the seminary was established, priests of the diocese were trained outside the diocese. Bishop Nicholas A. Gallagher administered the purchase of the Sylvan Beach Hotel and several adjoining acres at La Porte in early fall, 1901, to serve as a seminary. The Basilians were the first to staff the seminary which began classes in October of that year for a dozen students. Father Donnelly and Father Hurley, founders of St. Thomas high school the year before, came with Father James Player, C.S.B., to start the seminary which the Basilians operated until 1911 when diocesan priests undertook its direction.

Father Joseph P. Dillon, C.S.B., and Father John F. Collins, C.S.B., were appointed in 1936 to work among the Mexican Americans in Fort Bend, Wharton; Matagorda, Brazoria, and Colorado counties.

Today 13 Basilian Fathers staff the following parishes and missions for the Spanish-speaking: Holy Family, Stafford; St. John Fisher, Richmond; St. Basil, Angleton; Our Lady of Mt. Carmel, Wharton; Sacred Heart, Arcola; Our Lady of Guadalupe, Bay City; St. Theresa's, Sugar Land; Sacred Heart, Manvel; and Our Lady of Guadalupe, Rosenberg. Mission procurator is Father Higgins.

The University of St. Thomas, which this year is celebrating its 25th anniversary, was established in 1947 through the denvocation of Bishop Byrne and entrusted to the Basilian Fathers. Father Vincent J. Guinan, C.S.B., served as first president of the university.

(Transcribed from a xerox copy of the newspaper)

UN ANNIVERSAIRE - 1822 - 1972

Les Basiliens qui enseignent à l'Institution Secondaire du Sacré Cœur d'Annonay ont fêté samedi 25 novembre le 150^e anniversaire de la fondation de leur communauté.

L'évêque du diocèse était venu prédier la journée avec le Supérieur général de la congrégation, le Père Wey. Entourés d'une trentaine de prêtres, ils ont célébré la messe d'action de grâces dans cette chapelle qui au milieu du siècle dernier fut celle des dames du Sacré Cœur. A l'homélie, Mgr Hermil se fit l'interprète des innombrables familles qui ont dû aux Pères basiliens l'éducation chrétienne et l'instruction de leurs enfants.

Nous pensons à ce titre qu'un rappel de l'histoire de la fondation devait paraître en notre journal.

Le 21 novembre 1822, fête de la Présentation de la T.S. Vierge, 10 prêtres, encouragés par M. Picansel, curé d'Annonay, et approuvés par leur évêque, Mgr de la Brunière, évêque de Mende et administrateur de Viviers, s'unissaient pour constituer la société des Prêtres de St Basile. Leur but était de sauver l'œuvre d'Education, créée en 1800 à St-Symphorien de Mahun par le dernier archevêque de Vienne, Mgr d'Aviau, puis transférée en 1802 à Annonay, dans l'ancien couvent des Cordeliers, devenu bien national, là où se trouvent aujourd'hui le théâtre et une partie de l'école des Cordeliers. En cette année 1822, l'œuvre était en peril: M. Actorie qui jusque là avait dirigé en fait l'institution s'en retirait et les difficultés avaient été telles que ses collaborateurs avaient songé un moment à se séparer "pour se réunir à des Congrégations reconnues ou tolérées".

Ces dix prêtres, c'était Joseph Lapierre, 65 ans, originaire du Dauphiné, curé de St-Symphorien en 1800; Vincent Duret, 60 ans, d'Annonay, ancien vicaire et ardent promoteur de toutes les œuvres d'éducation de cette ville; Augustin Payan, 51 ans, de Chassiers; Jean-Baptiste Polly, 50 ans, ancien maire de St-Symphorien, qui avait tant fait, sous la Révolution, pour cacher dans sa commune les prêtres fidèles; Jean Antoine Vallon, 47 ans, de Lafarre; Pierre Tourvieille, 42 ans, de Joannas, qui sera le directeur de l'Institution d'Annonay pendant 37 ans; André Fayolle, son neveu, 30 ans, de Montréal; J.-F Pagès, 29 ans, de Malbosc; Julien Tracol, 26 ans, d'Annonay; Henri Martinesche, 25 ans, de Vinezac.

Ces prêtres, Dieu les avait rassemblés et préparées à cette union. Les plus anciens s'étaient conus dès les débuts à St-Symphorien. Les plus jeunes avaient été leurs élèves à Annonay avant de devenir leurs collaborateurs. Et depuis déjà vingt ans, les prêtres du Collège menaient la vie de communauté, appliqués à suivre la règle que leur avait donnée en 1802 M. Picansel.

La ville d'Annonay, qui jusque là s'était montrée peu généreuse allait aider à la jeune fondation. Le Conseil municipal votait, à deux voix de majorité, le 25 juillet 1822, la cession gratuite du ci-devant Couvent des Cordeliers à MM. Tourvieille et Duret, pour une période de 30 ans.

Quant à leurs élèves à Annonay, ils étaient répartis en trois institutions: le Collège des Cordeliers où se donnaient tous les cours classiques, l'Institution Ste Barbe réservée aux séminaristes, ouverte à la montée du Château, en 1807, par M. Duret, l'école Ste Claire, dans

les bâtiments de l'ancien couvent de ce nom, près de la Deume, où M. Tourvieille, depuis 1811, recevait externes et pensionnaires et qui comprit, à partir de 1819, une section nouvelle; l'école française, enseignement moderne avant la lettre.

La nouvelle Communauté prenait aussi en charge — c'était une condition mise par l'évêque pour son approbation — l'Institution de Maison-Seule, établie, pour les séminaristes, dans un château-fort, sur la paroisse de Saint-Basile, près de Vernoux.

Pourquoi ces prêtres s'étaient-ils placés sous le patronage de Saint-Basile? Le Père Roume, dans son livre: *Origines et formation de la Communauté des Prêtres de Saint-Basile* (1) nous l'explique. La prise en charge de Maison-Seule, sur le territoire d'une paroisse dédiée à ce saint, ne fut que l'occasion du choix que firent ces prêtres. Ils pensèrent que l'évêque de Césarée, un humaniste, un orateur, un éducateur et un saint qui avait établi des règles de vie religieuse célèbres pourrait être pour eux sinon un modèle du moins un protecteur.

(1) On peut se procurer cet ouvrage, paru en 1965, chez les Pères Basiliens, Institution du Sacré Coeur, 07101 Annonay. Le Père Roume, en retracant l'histoire de cette communauté, apporte une contribution importante à l'histoire religieuse d'Annonay et du Vivarais, pour la période de 1878 à 1862.

(Transcribed from a newspaper clipping deposited in the general archives of the Basilian Fathers in Toronto. Typed at foot of article by Father Marcel Lextract, "article du Père Pouzol, CSB")

DEATH OF ARCHBISHOP O'CONNOR

On Friday morning last was announced the death of that very distinguished churchman, Most Rev. Denis O'Connor. The sad event took place at St. Basil's Novitiate, Toronto. A few weeks ago, with age and infirmities indelibly stamped upon him, he gave confirmation to a class of three hundred in St. Michael's Cathedral. It was a struggle; but he was a soldier of the cross to the last. From early youth the deceased Archbishop seemed to be destined for the Church. He comes of a family which gave of its brightest and best to the service of the Almighty at God's altar. As a priest of Holy Church it may be said that his chief work was of an educational character. When he took the presidency of Assumption College, Sandwich, that institution was struggling for its existence, but, under Father O'Connor's splendid administration, it soon rose to a position of prominence, and students flocked to it not only from the province of Ontario, but to a greater extent from the States of the American Union. His heart was in the work, and nature and training gave him an equipment for it seldom equalled. When called to a higher sphere we have reason to believe that he left his old charge with reluctance, as he had a deep seated love for the training of young men, particularly for the priesthood. He was consecrated Bishop of London, Oct. 19, 1890, and became Archbishop of Toronto on January 27, 1899. Owing to ill health he resigned the Archiepiscopal see in June, 1908. The late Archbishop was numbered amongst those grand old priests nearly all of whom have now laid down the burden, who fought valiantly for the faith from the sixties of the last century. Untold hardships were then experienced, but men of the mold of the late

Archbishop counted hardship but a glory when duty called them to preserve the faith in the hearts of the early settlers and bestow upon them in season and out of season the comfort derived from the administration of the sacraments of Holy Church. The intelligence of the death of Archbishop O'Connor will be received on all hands, as well amongst the community in general as amongst his co-religionists, with the utmost regret. He was a type of Canadian which reflected honor and glory upon his native country. He inherited in abundance all those noble traits of character brought from the island of saints by his parents. God and His Church and the weal of the land of his birth were ever uppermost in his mind. After his strenuous life in the service of both he has been called home. Such is life. The going out of the old, the coming in of the new. In this province the going out of the old brings memories which will be a beacon light for the new. The priests of the past generation, priests of the stamp of Father O'Connor were noble men, and bore the heat and burthen of the day as soldiers of the cross like unto the missionaries of the old days, the Recollets and the Jesuits. Their lives will be an inspiration for the newer generation. May the light of eternal glory be the portion of the great churchman who yielded up his spirit to the Divine Redeemer in Toronto on the last day of the month of the Sacred Heart.

(Transcribed from a newspaper clipping in a scrapbook in St. Basil's Seminary Library. The Catholic Record, London?)

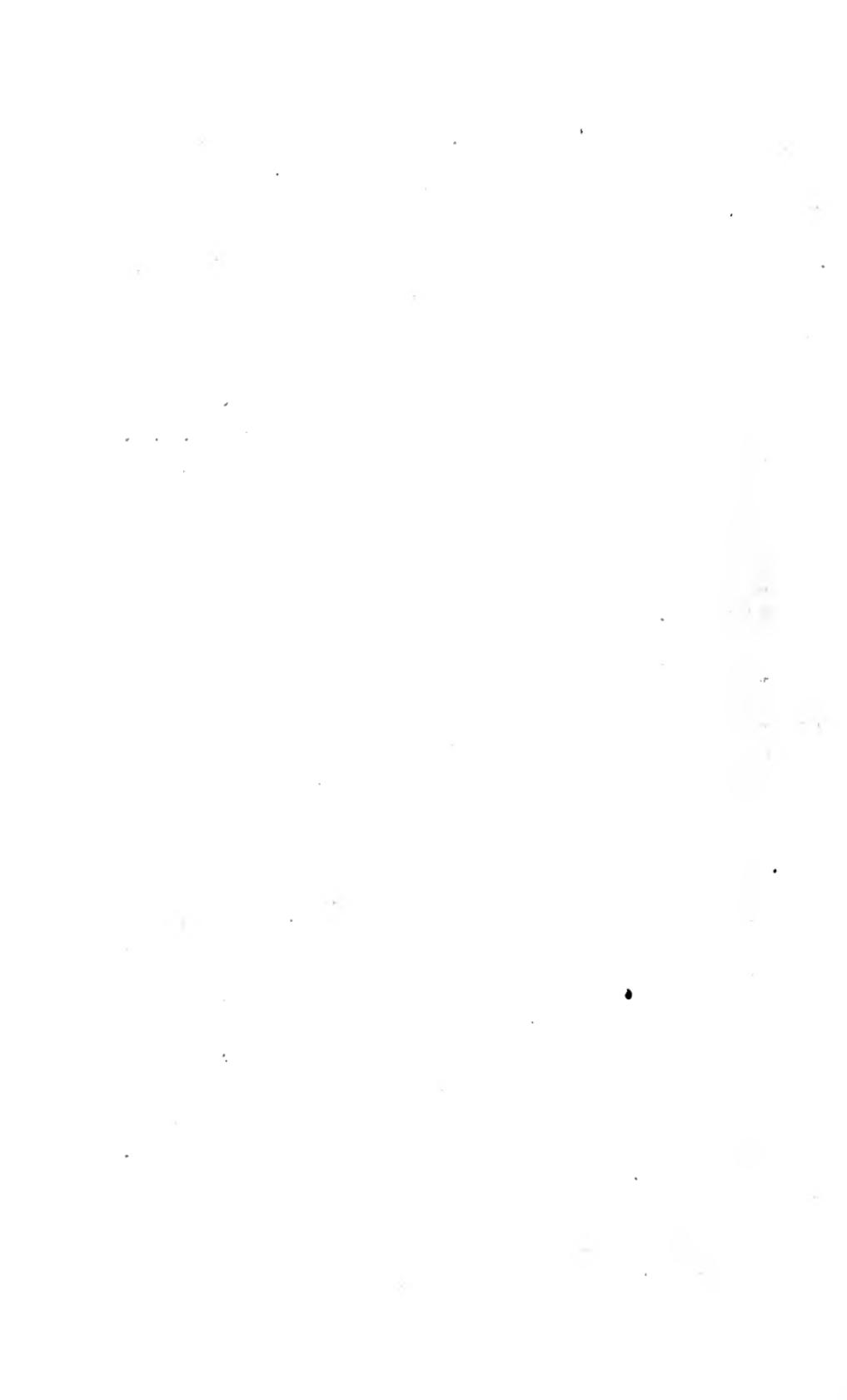
The Catholic Register, Thursday, May 4, 1899

WELCOME TO ARCHBISHOP O'CONNOR

The imposing ceremony witnessed in St. Michael's Cathedral yesterday may be considered in its public aspect only as a Catholic testimony. It was the loyal answer of the portion of Christ's flock here in this Archdiocese to the authoritative word of the Supreme Pontiff, read from his Letter of Appointment: ". . . the right to appoint bishops to vacant dioceses has been reserved to this Apostolic See; this right we maintain and we therefore assert that any other authority whatever to appoint bishops in the Church of Christ is utterly void and invalid."

Cordial, joyous, in its note of obedience, was the united response of the clergy and laity within the archdiocese of Toronto to the selection of the Holy See of the present worthy successor to their past rulers. With the memory of the beloved Dr. Walsh still fresh in their minds both priests and people could welcome in terms of the heartiest satisfaction their newly constituted ruler, realizing indeed all the truth of the Holy Father's assurance that Dr. O'Connor's "wise and prudent administration will ever redound to the spiritual and temporal welfare of the Archdiocese of Toronto."

The addresses presented in behalf of the clergy and laity made prominent mention of the reasons why a peculiar pleasure in the appointment is felt throughout the ecclesiastical province. Let us now look into some of the personal history of these reasons with more particularity than the necessary brevity of the formal addresses admitted.



Dr. O'Connor was the fourth Canadian student of St. Michael's College to be called Basilian; but he was the first publicly received. Three others before him, had been received privately. Not a few of the Archbishop's fellow-students when they saw him yesterday recalled perhaps most of the names and incidents written in those early records of the college.

Dr. O'Connor is not the only survivor among the little group of novices that constituted the first gathered fruit of the Basilian College. The late Father John Cushing was the first of the number privately received. He died a martyr to his priestly duty, catching fever from a stricken family he was attending. Father Cherrier, still at St. Michael's, was the second, and the third was Patrick Madden of Wellington. Some also will be able to recall the reception at St. Basil's church - the first public reception of a novice as we have already said - on the feast of St. Basil - the patron of the Order - June 1859. His fellow-students at St. Michael's used to speak of Denis O'Connor as the "first boarder" of the institution. But he was the first only by the death of two others, the late John Gibney of Guelph and Dr. Martin O'Dea. There was a general belief that young Mr. O'Connor was also not destined to outlive his student days. He was a sturdy little boy when his father drove him up to the college door in his farmer's buggy. But the intensity with which the lad took to study before many years had passed banished the ruddy color from his cheeks. This will be referred to again.

Here it may not be uninteresting to speak of the faculty and residents of St. Michael's at

the time to which we are referring. The Superior of the College was the learned and saintly Father Soulerin. Father Malbos was the Treasurer and Professor of Theology. Father Maloney, Archdeacon of Toronto, was Professor of Rhetoric, Father Vincent occupied the chair of Mathematics and Father Flannery that of Classics - the last named being now the only survivor of the original founders. So that there were then in the college only five priests. Rev. Father M.J. Ferguson, the present learned Professor of Theology at Assumption College, Sandwich, was ordained priest on the 29th September, 1861. Young Mr. O'Connor was at that date in Minor Orders. Three or four others had in the same year received Tonsure. One of the latter, Thomas McCarthy, died in 1865. Other readily remembered names are those of Fathers Cherrier and Walsh, Mulcahy and Cushing - then in various stages of Order.

In July 1861 Messrs. O'Connor and Walsh, being then the two youngest members of the Order were sent to pursue their studies in France. They left Toronto on August 1st 1861 and reached the community novitiate at Feysin, one of the suburbs of the city of Lyons, on the 24th of that month. The two students were respectively in their 21st and 19th years. Very young indeed; but Father Soulerin had accurately appreciated the character of Mr. O'Connor. In a letter to the Superior-General of the order introducing to his notice the two Canadian students he wrote of Mr. O'Connor: "His is an old head on young shoulders." In the following - 1862 - both having made their novitiate, went to the mother house at Annonay, a geo-

graphical name familiar to classical readers. There Mr. O'Connor's health, under the strain of severe study, became gradually alarming. He had devoted himself to science and mathematics with assiduity and zest. It was acknowledged that he out-shone all his European fellow-students. He was then supposed to be dying of consumption, and his physical condition had reached that stage where the community authorities asked a decisive opinion from the doctors about him. The answer was that if his superiors desired him to die among his friends Mr. O'Connor had better start for home without delay.

Mr. O'Connor, who made considerable physical progress on his way home was ordained in the fall of 1863 in St. Mary's church in this city. He had meanwhile fallen into college work, and on May 24, 1865, when Father Soulerih having been elected Superior-General had returned to France for good, Father Vincent became Superior and young Father O'Connor Treasurer. The resumption of hard work soon began to tell upon his health more than ever, and it was supposed he could not live more than a few years. Two highly reputed doctors in Toronto at that time were Dr. Philbrick and Dr. Bovell. Both were called in and both agreed that Father O'Connor was not a consumptive. He then took a year's holiday, which he spent with priests in different parts of the country. He came back restored to health; and when the Sandwich college was re-opened, Bishop Walsh made it an indispensable condition that the enterprise should be entrusted entirely, in spite of his youth, to the brilliant son of St. Michael's. His achievements and later successes have been described already in these columns.

Dr. O'Connor has had a successful career from his student days. The honors of his later life he would not have chosen himself. His accession to the Archiepiscopal Chair of Toronto is associated with circumstances that are unique in more ways than are indicated by his birth, education and ordination in Toronto. The Letter of Appointment by the Holy Father which we publish in Latin and English today is dated at Rome on the seventh of January last. The official announcement of the appointment is dated on April 5. The farewell circular addressed to the clergy of the diocese of London, dated on April 10 and signed by the Archbishop himself says: "In reply to representations made to the Holy See a second letter dated March 10th, and received March 27th confirmed the appointment, leaving me no choice but to obey."

The representations made by Dr. O'Connor in declining the appointment to Toronto must have been strong, because we have learned from other sources that his acceptance was regarded as a matter of the utmost importance by the entire hierarchy of the Dominion. It is therefore a unique fact to be recorded in connection with Archbishop O'Connor's installation that he is the first Archbishop of Toronto whose appointment was the subject of such representations, and to whom was left "no choice but to obey" the wishes of the Holy See.

Whatever the precise nature of these representations may have been, both clergy and laity in Toronto know that they were such as become the earnest, unassuming character of Dr. O'Connor, and his engrossing care for the interests immediately depending upon him. The addresses

of clergy and laity and the representative public attendance at the installation yesterday, testify that all classes and interests in the archdiocese welcome him as an illustrious son of Toronto. May his reign be long and most fruitful of good for the spiritual and temporal interests of the people over whom he has been placed and may it always be productive of honor to the community at large.

(Transcribed from the copy in a scrapbook in the library of St. Basil's Seminary)

SAINT MICHAEL'S COLLEGE

TORONTO, C.W.

Under the special patronage of
The Right Rev. Dr. Lynch,
and the direction of the
Rev. Fathers of St. Basil's

Students can receive in the Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz., English Grammar and Composition, Geography, History, Arithmetic, Bookkeeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages.

TERMS:

Full Boarders	per month,	\$10.00
Half Boarders	do	6.00
Day Pupils	do	2.00
Washing	per annum	12.00
Complete Bedding	do	6.00
Stationery	do	3.00
Music	do	20.00
Plain Drawing	do	5.00
Use of the Library	do	2.00

N.B. - All fees are to be paid strictly in

advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College.

Address, Rev. C. Vincent,

President of the College.

Toronto, Oct. 11, 1864.

327-tn

(Transcribed a clipping in a scrapbook in the library of St. Basil's Seminary, Toronto. From the Canadian Freeman?)

BUILDING PADRE TAKES PASTORATE

Amherstburg - This town will lose a builder, a planner and an athlete when Fr. Robert E. Lowrey leaves Amherstburg for a parish in Texas.

Fr. Lowrey spent only four years in Amherstburg, but in those few years he accomplished more than many people do in a lifetime.

His replacement as parish priest has already arrived and is renewing acquaintances which he made in two previous terms as pastor in Amherstburg. He is Fr. Daniel L. Forestell.

Fr. Lowrey will also be no stranger in his new parish at Sugar Land, Texas. He spent 15 years as a high school teacher in nearby Houston.

In his stay at the parish he guided a new school to competition and has just recently seen a start made on a second school. He planned and watched the church buildings undergo a complete renovation.

Mayor Harvey Hamilton best described the loss to Amherstburg: "We are losing the man who will be remembered as our building priest. He built not only buildings but friendships which will last indefinitely.

"His service to this town was immense. He served on the Housing Authority Board for four years and no municipal work was too great or too small."

Leaving Amherstburg, Fr. Lowrey has one great regret. It was his failure to set up a better youth organization in the field of sports. The

lack of time did not permit him to become involved in sports.

Sporting activities are one of his greatest interests, not only as an organizer but as a former participant. He is one of a family of seven brothers who wrote hockey history across Canada.

His brother Gerry played with the Chicago Black Hawks at about the same time as brother Fred played with the Montreal Maroons. Another brother, Ed, coached the University of Michigan for several years, while Tom coached the Ottawa Shamrocks in the family's hometown.

Two other brothers, Frank and Bill, played semi-professional hockey in different parts of Canada. Fr. Lowrey played with St. Michael's in Toronto, and later with the champion Assumption College team in Windsor.

He served as an athletic director at the Texas school and organized a hockey team. He also coached football and baseball - two games at which he himself had displayed better than average ability.

Fr. Lowrey has served in the Windsor district as a reserve army military chaplain. He was on active duty for nearly five years during World War II and was awarded the Military Cross for his European services.

He spent eight years at Blessed Sacrament Church on Prince Road in Windsor, following the war.

Fr. Lowrey will leave next week for his new assignment. He will replace Fr. William McGee

who is a former basketball coach of the Assumption basketball team in Windsor. Fr. McGee has accepted a call to Rochester, N.Y.

Fr. Forestell is perhaps the happiest man in the move. He is returning to a parish which he served from 1922 to 1925 and in 1954 and 1955. "It's just like coming home", he said.

From 1917 to 1922 he served at Assumption Church and headed the university's English department.

(Transcribed from a newspaper clipping in a scrapbook in the library of St. Basil's Seminary. Windsor Star?)





